

A  
HELPE TO  
DISCOVRSE.

OR

*A Miscelany of Merriment.  
Consisting of wittie, Philosophical  
and Astronomical Questions  
and Answers.*

As also,  
*Of Epigrams, Epitaphs, Riddles,  
and Iests.*

Together with the  
C O U N T R Y M A N S  
Counsellour, next his yearly Oracle  
*or Prognostication to con-  
sult with.*

Containing diuers necessary Rules  
and obseruations of much vse and  
consequence being knowne.

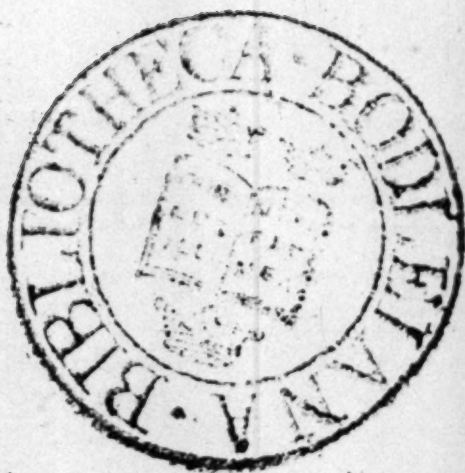
By W.B. & E.P.

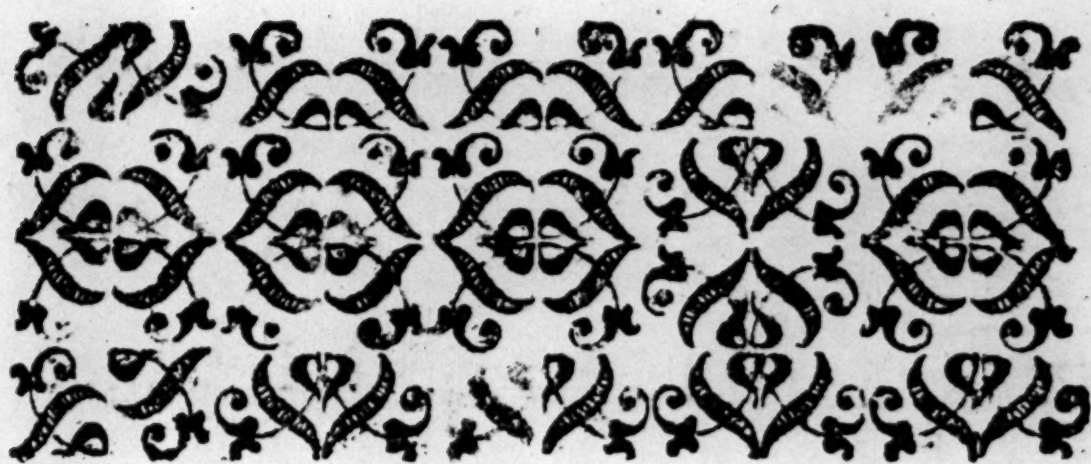
*Dauus es? huc venias & eris mox Oedipus alter.*

L O N D O N,

Printed by Bernard Alsop for Leonard  
Becket, and are to be sold at his shop in the  
Temple neere the Church, 1619.







*To the Reader.*

**W**ere all the depth and good-  
ness can be imposable,  
Or is in all bookes in one booke in-  
close,  
Some curious tasters might I thinke  
come nigh it,  
That would not though they reade,  
vouchsafe to buye it.  
So on the other side did all the  
ill,  
Sprinkled in thousands, but one vo-  
lume fill.



Some fever'd Sectist, would not onely  
like it,  
But offer with his purse strings for to  
strike it :  
What should I say of this ? I cannot  
tell,  
But good or bad, I like it if it sell.

*Bishop.*





*Ad non emptores istius Libri.*

**H**E that to save his purse this smal  
expence,  
Forakes this Iewell, leaues it, and  
packes hence,  
Let oportunitie that season fit,  
That hee must shew his folly or his witte.  
Where let his ignorance stampe such dis-  
grace,  
That hee dare neere approach inditions  
place,  
Vnlesse with seruitude, and cappe in  
hand,  
To waite on such as know, and vnderstand.

H. P.

A 5

In







*In laudem Operis & authoris.*

**L**ooke as a stately edifice rayfed  
hie,  
Pleaseth the builder, feedes his curious  
eye,  
Yet if within the whole worke wee  
suruay,  
The owners ornaments, adornes his  
clay,  
Euen so is man built vp by God to  
bee:  
A receptacle for the Trinity,  
To beautifie which frame nothing  
more deere  
Then knowledge thats diuine, which  
thou hast here,  
At easie rate: Its balme from Gilead  
brought,

Where



Where *Canaans* blessed language  
thou art taught:  
Philosophy that fraughts the *Cynickes*  
houres  
With knowledge of th'immortall mo-  
uing powers,  
Is hither brought, discoursing the true  
vse  
Of contemplation: this booke doth  
produce  
A compleat Synode, whose authentike  
words,  
Becomes the sagest: Its like *Jonas*  
gorde,  
Which vailde him from the Sunne, for  
t'will aduance  
The simplest from the vaile of igno-  
rance,  
Here the reuerend Fathers, Poets, O-  
rators,  
Councels, Schoolemen, and Philoso-  
phers  
In one ioynt vnion grauely all agree,  
That thou another *Oedipus* shalt be.  
Ex-

Expounding what's most dark: whilst  
th'vnread swaine,  
Enuying th'ingenious musicke of the  
braine,  
Sits mute to heare thee speake, but  
thy reward  
Is fame, respect, preferment, and re-  
gard,  
Such fate attends that man that will  
but looke  
Friendly to reade the good things of  
this booke:  
Seeing men from beasts this little dif-  
ference haue,  
Man can discourse and laugh: then he  
that gaue  
Thee these indowments bettered for  
to be,  
Take his discourse or wittes Monop-  
oly,  
And such sweet profite of it shall en-  
sue,  
(As what indeed is euery good mans  
due,

Honor



Honor & fellowship among the wise,  
From whence this benefite or good  
doth rise,  
As hearing, reading, or calme con-  
ference,  
Where mans most safest, shunneth the  
base expence  
Of halting time: times onely lent to  
man,  
His wayes t' examine, Arts wide depth  
to scan:  
Be then aduertise, this *Helpe to Dis-*  
*course,*  
Bespeakes thy future good, t wil gently  
force  
Knowledge into thee, and the gene-  
rous wise,  
Will know thee fir for all societies.  
If in thee, all or none of these finde  
roome:  
Others will speake whil' st thou with  
shame sits dombe.

! WILLIAM LORTE.

## ALLIVD

**L**ooke as a Statuarie on a stone  
Conceites what Image he may forme  
thereon,  
Pencils his thoughts: then his industrious  
hand  
Drives forth the needles matters and so  
scans  
His labours period, and to all declare,  
A seeming creature, beautifull and faire.

Even so our Artisan would if he might,  
Polish Gods Image, driving forth his fight,  
All immateriall hinderance, that man  
might appeare  
A glorious creature, then the genius rear  
And take whats offred: turne leaves and  
reade,  
Where thou shalt not so see me, but bce so  
indeede.

W. L.

In







In praise of this helpe, and he  
*that bath holpe vs to it.*

**H**E that desires, what he should  
most desire;  
That would with ease, and  
litle cost, acquire  
Thats worth much labour, and a large  
expence,  
May haue the goodnesse of his wish  
from hence,  
Taught as hee'le please to take it, nor  
let feare  
Make any one turn from it, cause ther's  
here  
A *Sphinx*, proposing Riddle: t'is not  
she  
Propounded onely; th ese expounded  
be

By



By the diuiner thing : and by this, thus  
Is simple *Daurus* made an *Oedipus*.

An vnderstanding man, a man that  
knowes

What man is then, when like a beast  
he goes

Vpon all foure; when he but cryes and  
crawles.

Making a morall, from his many falls,  
Of infancy in manhood, when from  
grace

Mans fals so often, in this span-like race  
Run, from his birth, to dying. One that  
knowes

What man is, man, when he on two  
legs goes

With circumspection walking, when  
h'as read

This world all ouer, and from thence  
is led

To th' end of his creation, thence tran-  
scends

To th' power had nere beginning, ne-  
uer ends,

One

One, that knowes, when he againe be-  
gins  
To leaue to be so; when Times leached  
Twins,  
Age and Diseases shake him, when h'as  
lost  
The spring of youth, wearing a hoarie  
Frost  
Vpon his head and beard, and in his  
blood  
An Icie coldnesse : when (as hawing  
flood  
Out many winters) he's like winter  
now  
Witherd all ouer; to the ground would  
bow,  
But that his staffe supports him : one  
thus knowes  
Whats' is one foure, one two, on three  
legs goes,  
And what becommes these changes.  
Thou hast here  
At easie rate, that cost the seller deere,  
Both in expence and labour. Here (I  
say)



say )  
Thou hast in one, collected, what once  
lay  
In many volumes: Here the old and  
young,  
That know no more, then their owne  
mother-tongue,  
Hane brought, (as gold from vnder-  
neath the earth)  
From hidden tongues, a treasure, in its  
birth  
Then gold more noble, a more wor-  
thy prize,  
That, onely makes mens rich, this  
makes men wise.  
Which, if thou know, thou't loue, if  
loue, thou't buy:  
This Guide that leades thee, where  
these treasures lie.

*Tho. Brewer.*



**Concerning the *Errata* or  
faults escaped in printing.**

*If by the absence of the Authour, diffi-  
culty of the hand, misplacing of points, some  
syllables or words mistaken, the sence in any  
place be obscured, the indiscreet Reader may  
be so pleased to correct such easie faults  
which by these meanes haue escaped, which  
though we know are some, yet we hope are  
not many.*

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# A HELPE TO DISCOVRSE.

## INDVCTIO.



*O begin in God is the  
best foundation that  
can be laide as testi-  
fieth both experience,  
example, & consent  
of auntient, sacred,  
& prophane writers  
After which exam-*

*ple, in that little I purpose, doe I taske my  
selfe a follower, that I may begin the more  
safely, proceede more orderly, and ende  
more profitably, wherein thus I proceed.*

### 1. In Diuine Propositions.

Qu. **VV** *Hat is the most antient  
of all things.*

A. G O D; because he had no be-  
ginning.

B

Q. *Wl. sein*



2. *A helpe to Discourse.*

*Q. Wherein doth hee most manifest himselfe?*

*A. In the Scripture, the Heralds of his truth, and the witnesses of his mercies.*

*Q. Wherefore are the holy Scriptures, contayning the mysterie of mans salvation, folded up by God in such obscuritie and darkenes, as sometimes Maximilian the Emperour in the first of his 8. questions to the learned Abbot Tritemius demanded?*

*A. The holy Scriptures ( as a Father saith ) vnlesse they bee read with that Spirit, by which it is beleeeued to be written by the inspiration of Gods Spirit, for the direction of mans life, and that with humilitie, and desire to know and be gouerned by it, cannot be vnderstood, but remaine as a dead letter in the efficacie thereof.*

*Concerning whom, yet further S. Gregory saith, though they haue in themselves that height and depth, wherein*  
their

their mistery may exercise the wisdom of the learned, yet haue they also that easinesse and plainenes, that the simple may be comforted & taught, being in themselves that wonderfull riuer, both shallow & deep, wherein as the Lambe may wade, the Elaphant may swim.

Of whose depth *S. Austin* thus speaketh further; The holy Scriptures are thus written, *saith hee*, that by their height the proude may bee abased; as with their easinesse, the simple may be comforted: Adding withall, that it is our dulnes of capacity, that they seeme so hard vnto vs, and the vaile of our hearts which can not bee remoued, vnlesse by him which hath the *key of Dauid*, which opens where no mans shuts, and shuts, where no mans opens, which only can open that sealed Booke.

And therefore as another father saith, God hath not wrapt vp these high mysteries of Scripture in such obscuritie, as euery mans knowledge; but that



the study and industry of man might be the more profitably exercised, adding withall that no man ought to be too much deiected, that he cannot vnderstand euery mysterie therein : for that there are some things, that to bee ignorant of, though they may somewhat subiect thy presumption, will not indanger thy saluation; for that all things are not necessary to bee perceiued of all. And therefore according to Saint *Austins* rule, if thou louest the law of God, manifest it in reuerencing that which thou vnderstandest, not as in practising that which thou dost vnderstand, and thou shalt haue first wherewithall to drinke, after stronger meate to eate, and possesse thy selfe patience, knowing that whilst we are in this mortall flesh, wee can perceiue but as in a mirrour, yet that hereafter we shall bee translated to a higher Academy, where God himselfe shall bee our Schoolemaster, and then we shall see

see him as he is, where all shadowes vanish, and the substance onely is embraced, where being ascended we shall know the truth of all, either argued or debated of in this sublunary religion.

*Q. What were those three coniunctions Saint Barnard so wonderfully wondered at, the like whereof neither can nor shall ever be done againe upon the face of the earth?*

A. Three works, three coniunctions hath that omnipotent Maiesty made in the assumption of our flesh, wonderfully singular, and singularly wonderfull, even such as the verie Angels were amazed at:

1. Coniunction of God and man.
2. Of a Mother and a Virgin.
3. Of Faith, and the heart of man to beleue this.

*Q. What is the greatest of these coniunctions?*

A. The first coniunction is wonderfully great, wherein is conioyned earth



and God, Maiestie and infirmitie, so much vilenesse, and so much puritie; for nothing is more pretious then God nothing more vilde then durt. 1. Nothing lesse wonderfull; for by the care of man was it neuer heard, nor by the heart of man euer conceiued, that a virgin should bring forth and become a Mother, and that there should bee a Mother that should yet remaine a virgin. The third is inferior to both first and second, but not lesse strong that mans heart should haue power to belecue this.

*Q. How many seuerall wayes since the beginning of the world hath God brought forth man?*

*A. Foure wayes according to Anselmus, which are these: 1. A man without the help of either man or woman, as Adam. 2. A woman out of man, without the helpe of woman, as Eve. 3. By both man and woman, according to the common course of Nature.*

Nature. 4. Of woman without man as Christ.

*Q. By the coniectures of the learned, for how many thousand of yeares from the Creation was the world ordained to continue?*

*A.* Sixe thousand yeares, because that as in 6. dayes the world and all that therein is was created, and so God rested the seventh, so thereupon it is probably collected that in 6000. yeares, which are but as 6. dayes in Gods account, it shall againe be dissolved: after which shall follow an euerslasting Sabaoth of rest; of this opinion were many of the Fathers, and also other more modern writers, as that there should be two thousand yeares before the Law, and two thousand yeares vnder the Law, and two thousand yeares vnder the Gospell.

*Q. But of this what shall I determine.*

*A.* Let this Doctrine then suffice



thee and all other good Christians, that wee are religiously to expect the end of the world, and coming of Christ, and so dayly expecting prepare our selues thereafter, but not curiously to prie into those hidden and vrevealed secrets, not imparted to men or Angels.

*Q. Why almost among all Nations is the name of God expressed in 4. letters.*

*A.* The learned doe agree, that this is done partly from the imitation of the Hebrewes, but more especially from the meere providence of God, which otherwise could not bee, as among the Latins it is *Dens*, the Ægyptians *Theut*, the Persians *Syro*, the Hebrewes *Adny*, the Greekes *Theos*, the Arabians *Alla*, the French *Dieu*, the Germans *Gott*. And withall to signifie that as his name consists of 4. letters, so his mercie hath a relation therevnto in that he will haue his elect gathered vnto him from out of the foure quarters  
of

of the world.

*Q. What are those things that cannot be defined.*

*A.* The Schoolemen affirme, God for his exceeding formosity and beauty, Sinne for the exceeding deformitie and loathsomnesse, the first matter for the exceeding informitie and inexistency.

*Q. Which number is the most vitall among men.*

*A.* Eight, because 8. soules were only preserved in the Arke, and 8. only in the Scripture mentioned to be raised from death to life.

*Q. Since Adam and Methusalem lived 900. and odde yeares, why did God neuer suffer any to accomplish 1000.*

*A.* The most of the learned are of opinion, that this is not without some deep mystery, and which may be partly because a 1000. yeares hath a type of perfection, God neuer suffered any to fulfill it, to shew that there is no ab-

B 5

solute



solute perfection in this world.

*Q. What is man and his perfection in this world.*

*A.* Man in this world is, as he were the center or epitome of all creatures; for seuerall creatures liue in seuerall elements, as water-fowles and fishes in the water, Birds in the ayre, Beastes vpon the earth: But man enioyes all these; with his head hee lookes vp to Heauen, with his minde he lookes into Heauen, with his feete hee walkes vpon the earth, his armes keepe the ayre, as the bird flies, with his eyes hee contemplateth heauen and earth, and all sublunarie things, hee hath an essence as other bodies, produceth his feede as Plants, his bones are like stones, his blood like the springs in the channels of the earth, his hayre like the grasse the ornament of the earth, &c. hee liues as a Plant, flourisheth as a Tree, for a man is a tree turned vpward, his feete are like the boughes,

boughes, his head like the roote: Beside, some creatures are onely, as Starres; some are and liue, as Plants; some are, liue, and haue sense, as Beasts; some understanding, as Angels: all these concur in man; *Est, uiuit, sentit, intelligit.*

*Q. What three things are those, that hee which often remembers shall seldome doe amisse.*

*A.* That aboue there is an Eare, that heares all; an Eye, that beholds all; a Booke, wherein all our offences are written.

*Whereunto may likewise bee annexed as a second memento, and not inferiour to the first, being S. Anselmes obseruation vpon the last day.*

Where at thy right hand shall thy sinnes be accusing.

At thy left hand infinite Diuels expecting.

Vnder thee the furnace of hell burning.

Aboue



About thee an angry Iudge.

Within thee thy conscience tormenting.

Without thee the world flaming.

Where only the iust shall be saued.

Whence to flie, it wil be impossible.

To continue still intollerable.

Therefore, while time is, preuent that,  
that in time will bee : for as one saith,  
If it bee not preuented, it will bee repented.

*Q. Who was hee that neuer laughed, but sometimes wept, as we reade in the Scriptures?*

*A. Christ : of whom we read that he three times wept.*

1. When *Lazarus* was dead.

2. Ouer *Ierusalem*.

3. Vpon the *Crosse*, when he deliuered vp his spirit with cryes and teares.

*Q. There bee foure duties wee chiefly owe, and among all other are especially bound to pay, and which be they?*

*Debe-*

*Debemus* { *Deo timorem.*  
                  { *Patriæ amorem.*  
                  { *Parentibus honorem.*  
                  { *Proximo fauorem.*

To { *God feare.*  
      { *our Country Loue.*  
      { *our Parents Honour.*  
      { *our Neighbour fauour.*

*A Rule for our Life.*

So { *Learne* } as if { *Thou shouldst*  
      { *Live* }        { *liue alwayes.*  
                  { *Thou shouldst*  
                  { *die to morow.*

*Suspice cælum, despice mundum, respice finem.*

Looke vp to heauen, despise the world  
respect thine end.

*Q. There are three especially unhappy in the Law of the Lord, and who are those?*

*A, 1. He that knowes & teacheth not.*

*2. He that teacheth and doth not.*

*3. He*



3. He that is ignorant, and yet learneth not.

*Q. Was there any writing before the flood preserved, notwithstanding the Deluge after it.*

*A.* Tis answered; We haue no writing before the flood, yet *S. Iude*, doth somewhat insinuate of the writing of *Henoch*; and *Iosephus* and others write, that he erected two pillars, the one of bricke, and the other of stone, wherein he wrote of the twofold destruction of the world, the one by water, & the other by fire, which by Tradition was preserved to the dayes of the Apostles.

*Q. What was the sentence according to the opinions of the learned, that Christ wrote with his finger in the dust of the pavement of the Temple.*

*A.* Some thinke it was the same that he spake, *Hee that is innocent, let him throw the first stone at her*; others thinke it was this, *Festucam in oculo cernis, trabem*

*hem in tuo non vides*, Thou seest the mote in thy brothers eye, but not the beame in thine owne.

*Q. What Booke did Samuel write besides those two in Scripture that beare his name.*

*A. A Booke of the office and institution of a King.*

*Q. What Bookes did Salomon write beside those extant in Canonically writ.*

*A. Salomon wrote three thousand Parables, and five thousand songs, besides that ingens opus of the nature of al Herbes, Trees, and Plants, from the Cedar to the Hyssop vpon the wall, al destroyed by the Babylonians at the destruction of the Temple.*

*Q. Whether God created hurtfull creatures, as Scorpions, Serpents, and such like.*

*A. It is answered, there are some that seeme euill vnto vs, which yet are not simply euill of themselues, for no substance is euill of it selfe, and the*  
*Scrip.*



16 *A Helpe to Discourse.*

Scripture teacheth vs, that Serpents were created among other creatures, yet God pronounceth that all were good; but that some creatures are now hurtfull to man, that is not to be attributed to the first creation, but to the second after the lapse or fall of man, who if he had persisted in his dutie to God, no creature should haue beene offensive vnto him, but over them he should haue borne a willing subiection. For God made nothing euill neither doth he make sicknesse, barrenesse lamenesse, or the like, but they rather haue deficient then efficient causes, as the want of health, his good creature, is the cause of sicknes, the withdrawing of light, the interposition of darkenes, and so of the like.

*Q. What name was that among the Jewes so highly reuerenced, that it was onely lawfull for the Priests to name it, and that but at the solemne festivals.*

*A. The name Iehoueh a word consisting*

sisting but of seven letters and yet of all the five vowels, according to this verse:

*Quinque simul iunctis constas vocabulus  
una,*

*Disilio, & est magno maius in orbe nibile*  
Five vowels ioyn'd together make a  
name,

In Heauen or Earth none greater then  
the same.

*Q. What of all other are held to bee  
things of the greatest difficultie in Scrip-  
ture to beleene, and of the greatest opposi-  
tion to sense to conceive.*

*A.* Some thinke the creation of the  
world, some the conseruation thereof,  
and all creatures therein; some the In-  
carnation of the Sonne of God, others  
the resurrection of the flesh: Besides  
these, there are some that thinke,  
*Noes Arke*, and the vnion and preserua-  
tion of so many diuers creatures in it,  
so many moneths fed, ordered, and at  
last safely deliuered out.

*Q. In*



*Q. In how many chapters doth consist the Canon of the old Testament?*

*A. In 777. The Jewish Rabbins haue collected to bee in the Bookes of the Law, verses 5845. In the Prophets, 9294. In Haggai, 8064. In the Bookes of Apocripha, chap. 173. In the new Testament, chap. 260. Malachy which was the last of the Prophets stands as the Porch betweene the Old and New Testament, whereat as *Tertullian* saith, Iudaisme ends and Christianitie begins.*

*Q. Where was God before hee made the world.*

*A. Saint Austin* notes this as vain curiositie to enquire, as it is to demaund what he did before hee made the same, and yet to giue the curious some satisfaction, to the first he answers, that God dwelt in himselfe, at himselfe, and was God to himselfe : and for the second he was not idle, in that he chose vs before the world, and purposed in him-

himselfe the creation of all things. But hee that will farther busie himselfe to prie into this Arke, how all things could be made by his word, why God made choyce of a remnant, and reiect<sup>d</sup> the greatest part, and the like, let such questions, say we, amaze the curious, and humble the wise, and let it be thought a sinne in vs to haue a tongue to speake, or a heart to thinke, where the Spirit of God had not a penne to write; and let such be answered as Saint *Austine* answered one curious in such questions: That he ordayned a hell for such kind of inquirers, & as *Euclid* the Phylosopher answered one so demanding, what thou asketh (quoth he) I am ignorant, but this I know, God is angry with such kinde of inquirers.

*Q. There is a thing which is the Temple it selfe, the Altar, the Priest, he to whom it was offered, he that was offered, and who was that.*

*A. A strange collection proposed  
and*



and resolved by them that haue sweate in the trauell of the Scripture, and verified of him, of whom all the Prophets beare witnesse, that is Christ; for in a Sacrifice foure things are to be considered. 1. To whom it is offered 2. by whom. 3. what is offered. 4. for whom it is offered, which all haue their concurrence on him.

*Q. Whether did the Crosse beare Christ, or Christ beare the Crosse.*

*A.* It did both and both at once, and in bearing him it bore all our iniquities; and therefore as a Father prayd so I desire that he may be wholly fastned in my heart, that was wholly fastned on the crosse for me.

*Inter carnifices sancto pendente latrone,  
Par est poenatrium sed dispar causa De-  
orum.*

*Hi mundo sunt quippe rei pro crimine  
multo:*

*Huic reus est mundum saluatus sanguine  
iusto.*

*Betweene*

*Betweene two theeses, the iust condemned  
to die,*

*Did hang, where al like punishmēt did trie  
Though for a cause vnlike, they both death  
tryde*

*For sinnes i the world, hee for the worlds  
sinnes dyde.*

*Of which one wittily addes, that if e-  
uer goodnesse were in the midst of  
euill, then it was.*

*Q. What were the first and last words  
that Christ spake in this world.*

*A. The first was fiat, let there bee,  
and after he added increase and mul-  
tiply: The last words were Father in-  
to thy handes I commend my spirit.*

*Q. Whether is it more necessary that  
Christ should bee in heauen, or in the  
Sacrament as the Papists would haue  
him.*

*A. In heauen witnesse Christ him-  
selfe, when hee saith, It is expedient  
that I go away from you, for vnlesse I  
goe the comforter will not come.*

*Q. What*



*Q. What wicked man was that, that for a most vilde price solde to others what he had not in his power, and yet what was more pretious then all the world besides.*

*A. Iudas that sold Christ; of whom as a Father writes, his death was answerable to his life, in that he was hanged being a theefe, that hee burst being a traytor, &c.*

*Q. A certaine godly man from a wicked, required a giift that was more excellent then all the world, and what was that.*

*A. Ioseph of Arimathea when hee begged of Pylate Christs body.*

*Q. What part of the body of man doth God chiefly require for his seruice.*

*A. The heart, that inward triangle of loue for which hee calls for in these words, My sonne giue me thy heart, and in another place, this people honour mee with their mouthes, but their hearts are farre from me. To which purpose is here annexed a fable of a certaine Hermit that in his deuotion besought God that*

that he might know what worship he required chiefly, who was answered by the Oracle in these words:

*Damdiam Lunam, Solem, simul, & Canis iram.*

Giue the halfe Moone, the Sunne, and the anger of the Dogge.

Hee good old man hearing this ænigma, began to bee perplext to thinke of these impossibilities, as how he should bee able to pull the Moone from the skie, though the lowest of all the Planets, yet too high for his reach or capacity, much lesse the Sunne in a higher Sphere and more difficult, vntill it was thus explained to him.

Giue	{	<i>the halfe Moone</i>	}	that is	C
		<i>The Sunne</i>			O
		<i>the Dogges anger.</i>			R

And that is the heart a giift that God requires.

*Q. Into how many faiths is the world deuided in.*

*A. The world is deuided into foure parts*



parts, and foure Religions possesse the same, and with much diuersitie in euerie one, for as the saying is, how many heads so many opinions, which foure are *Iudaisme*, *Christianitie*, *Mahometism* and *Paganisme* : Therefore it was the good counsell of *Vincentius*, where he sayd wee are not to sway religion to what fancie we would haue her, but we must be swayde by her whither she leades vs; whereupon wee conclude it vnaduisedly spoken by an Emperour who walking in his garden, answered one that had endeouored to roote out many sects out of his land, that their diuersitie delighted him as the diuersitie of his flowers to looke vpon, and that seeing euerie man made a religion to his humour, there would alsoone be an vnitie therein, as a truce betweene the winde and the Sea.

*Q. To what is an Hypocrite most fully compared.*

*A. To a candle that carries a fayre light*

light or shew to others, but wastes it selfe for his vaine glory to the socket: Beside euery hypocrite is sayd to haue the voyce of *Iacob*, but the heart and hands of *Esau*.

*Q. What was the difference betweene Caine and Abels Sacrifice.*

*A. Thus much hath beene obserued by the Poet, where Abell sayth, Sacram pingue dabo, nec macrum sacrificabo.*

*My fat to holy vse Ile giue,  
And not my leane: they still shall liue.*

But euery hypocrite sayth thus with *Caine*.

*Sacrificabo macrum, nec dabo pingue sacrum.*

*My leane shall to the Alter flie,  
And not my fat that ought to die.*

*Q. Whether were the heathen Gods or heathen men more antient.*

*A. Certainly the men that made the Gods.*

*C*

*Q. In*



*Q. In what place was it that the voice of one creature preceid all the cares in the world.*

*A. In Noes Arke.*

*Q. By what precept was it that Philip king of Macedon, became something humbled in his thoughts after his victories when nothing else could admonish him.*

*A. By the wise counsell of one of his Captaines, who noting his ambition; bad him measure his owne shadow and hee should finde it no longer then it was before.*

*Q. By what meanes came Sesostris a king of the Egyptians somewhat to pul down his ambitious plumes of vanity and pride.*

*A. This king Sesostris, as stories mention, hauing conquered diuers kingdomes, and led captiue their kings vassailed foure of them to the seruice of his horses, to draw his chariot, where euer as the wheele turned, one of them looking backe euer, earnestly noted it, insomuch that Sesostris perceiuing it, demanded his reason therefore, who told*

told him that he obserued the mutabilitie of fortune, in the present subiecting & suddē aduancing of first the one part & thē the other, how the highest came presently to be lowest, and the lowest wheeled presently to be highest, and al without intermission or stay, hereupon *Sesostris* remēbring himselfe, & pondering his saying, presently vnyoked his kings, & would no more so be drawn.

*Q. How became the tirant Hiero somewhat to contemplate of the maiesty of God.*

*A.* Vpon his command to *Symonides* the wise Poet to discourse what God was, when hee required, first for respite one day, after that two dayes; after that 4. daies : whereupon *Hiero* wōdering why he took such pause, required his reason, he told him; the more he entred into consideration thereof to instruct his inabilitytie, the more vnable he found himselfe to instruct another or to conceiue aright what God was himselfe.

C :

*Q Who*



*Q. Who are those that cannot, wil not, may not, do rightly vnderstand.*

*A.* There are certain, that neither vnderstand God, nor can vnderstand him and those are dead men.

2 There are others that may vnderstand, but care not, and they are wicked men.

3 There are another sort that desire to vnderstand but cannot, and these are fooles.

There are a fourth sort that do both vnderstand and make vse, and these are godly.

And therefore it is the wise saying of a father, who asked this question, art thou a Christian? then it behooues thee to contemne that that seemes to be & is not, and to embrace that that seemes not to be, and yet is.

*Q. One asked a king of the Egyptians what was the most beautifull thing in the world, And he*

*A. Answered, The light which distinguishes*

tinguisheth all colours, creatures, and beauties in the world, and is it self the most goodly comfort and object of that most excellent sense the eye, and therefore as one sayth: When thou beholdest the light of Heauen that first and blessed creature of Gods hand, that in a minute transfuseth it self throughout al this lower Region, think of the testimony of Saint *Iohn*, that God is light, essentiall lightnesse, in whom there is no darkenesse.

*Q. What day was that that the like was neuer before, nor ever shall be hereafter*

*A. When Iosuah prayed in the midst of the battle, so that the Sun stood at a stay, and halted not towards his Western period, so long that, as Iustin Martir sayth, it made the day thirtie fixe houres long.*

*Q. Of what wood was the Temple of Salomon built, dedicated and consecrated unto God.*

B 3

A. Of



*A.* Of Cedars or Sychim wood, and that by the command of God himself, and some reason thereof may be this:

1. For that the Cedar tree is alwayes Greene, odorous, and sweet, neither wil it bend; but support it self vpright with it owne strength. 2. For that is truly verified of it that is spoken of Irish wood that neither wormes nor moathes breed in it, nor liue neare vnto. Thirdly, for that it is neither massie nor ponderous to loade or oppresse the walles, but strong and light.

*Q.* Of what wood was the Crosse of Christ made, wheiher of one entire tree or of severall kinds of woods.

*A.* The crosse of Christ as we haue it by tradition, was made of three diuers sorts of woods, which were Cypresse, Pine, and Cedar, all significant, and not without their mysterie: the Cypresse being an Embleme of dissolution and death; for being cut,  
or

or wounded, it withers and wastes away. The Cedar of immortalitie, because it withstands the consumption and wastes of time to a datelesse perpetuitie. The Pine, a nauigable wood that floates vpon the waters: and therefore the most vsfull for shippes, to signifie that death should haue no power, nay lesse, to ouerwhelme him, then the Pine is subiect vnto drowning by the violence of the waters.

*Q. What is thought to bee the occasion that Christ cursed the Figge tree beeing barren, since it was neither a reasonable creature nor disposed of it owne seasons, and especially beeing not then the time of bearing.*

*A. This is thought not to be without many deepe mysteries, one whereof especially is conceined, to note out the hatefulnesse of Hypocrisie: that seemes to flourish with*  
*C 4                      displaye*



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displayed leaues but wants the true fruites of faith, which are good workes and charitie.

*Q. Why that same tree in Paradise (without doubt good and verie good, for all that God created was verie good) was forbidden Adam to tast.*

*A.* Many wonder hereat, and one of the Fathers in this admiration haue brought in *Adam* thus expostulating the case himselfe. If it bee good, why may not I touch it? if it be euill, what doth it in Paradise. But to this *S. Austin* and diuers of the Fathers doe answer, that the command of God in that, was rather for the tryall of his obedience, then for any other danger that would haue growne to *Adam* by the eating thereof.

*Q. What tree was that, that the same day sprang up and perished.*

*A.* *Jonas Gourd.*

*Q. What trees in the Scripture are especially called the trees of God.*

*A.* It

A. It is thought to bee those that grow foorth of their owne accord, as the Firre tree, the Cedar, and the wilde Oliue tree.

*Q. Is there a distinction of sexes among trees.*

A. *Plinie* a most certaine Authour, attributes both sexes & wedlocke vnto trees: and first, hee instanceth vpon the Palme tree, the loue between who is such, that if the female be farre disioyned from the masculine it becomes barren and without fruite: if the male haue his bowes broken by any accident, the female becomes desolate and droopes like a widdow.

*Q. What part in trees are the most strongest.*

A. Those that grow and shoote towards the North.

*Q. Of the apple of Paradise, or Adams apples, what is related of them.*

A. That those apples so called are of exceeding sweetnesse, when they



come to their full maturitie and ripenelle, and are called of some *Musi*, or muske Apples: and it is thus obserued, that what part soeuer of them you cut, there appears a crucifixe in it, and it is reported for a truth, or rather coniectured vpon pregnant probabilities, that the forbiddē tree of the knowledge of good and euil was of that likenesse.

*Q. What apple was it that Adam in eating drew sin and death vpon himselfe and his whole posteritie.*

*A.* It is vncertain & cannot rightly be knowne, for the Scripture mentions it not, yet some writers to satisfie the curious, thus bring in thier arguments, some thinke it was a Persian apple, that at this day growes in the East where Paradise was scituate, som think it was a golden apple that was sweete to tast, and delightfull to behold; some thinke it was a cherry, some a peare, but all these are but vncertaine; but  
this

this is certaine:

*Adam primus homo damnabatur seculo primo*

*Q. How many ribs hath every man and woman.*

*A.* This question hath bred some controuersie among the learned, for there are that affirme, euer since the creation of the woman, that *Adam* lost a rib from his side, the man hath one rib lesse thē the womā, & lesse then he had at first: Now there are of the other side that affirme, and that truly, that there are in either side, of either sexe as well of the man as of the woman 12. ribs: for that rib of which *Eue* was formed, was peculiarly made by God, to that purpose, neither was it a bare bone but had flesh likewise. And therefore since frō earth & the slime of the earth, & frō a bone, frō that earth all posterities are descended, though some be rich & some be poore, some be noble, and some base, yet they are all but of one mettall and discent, as to that purpose followeth,

*Aurea*



*Aurea nobilitas, luteam si bestiat ollam,  
Non ideo sequitur, hanc minus esse lutam.  
If golden titles guild an earthen pot,  
That its lesse earth for that it followes not.*

And concerning the pride of cloathing, this admonisheth vs that they should not bee abused to that excelle, but rather for our humiliation, the sad remembrancers of the fall of man, for Adam in his innocency wore no cloathing.

*Pellitus nunc es, fueras sine bestibus ante,  
Mudus eras purus, crimen amictus habes.*

*Q. What seed of all other is the least,  
yet bringeth forth the greatest tree.*

A. Christ himselfe expresseth this of the Mustard seed, of whom it is reported in some countreyes to be trees of that bignesse, that they yeeld a shadow to sit vnder.

*Q. What kinde of men are most rare  
in the kingdome of heauen.*

A. Some say hypocrites, for when Christ threatens destruction to the wicked

wicked, he saith, their portion shall be with hypocrites : some say Vsurers. But the German prouerbe sayth, Princes which are as rare in heauen, as venison in a poore mans kitchen, but this is alwayes to be vnderstood of wicked and irreligious Princes.

*Q. Who are those that are called the sonnes of Thunder.*

A. Saint Iames and Saint Iohn the Apostles, and the reason of their attribute is, for that they affright the wicked rouse vp the slothfull, drawing all to an admiration of their highnelle, from whence it is as Saint Bede writes of Saint Iohn that sonne of thunder, that he thundered so high, that if hee had thundered a little higher, all the world could hardly haue comprehended him.

*Q. Who were those that found not a Physitian to cure them being liuing, but to raise them being dead?*

A. Christ, Lazarus, daughters of Iay.

*thus,*



*rus, the widdowes sonne, Euticus, Dorcas and others.*

*Q Who were those that lived in the earth and neuer dyed.*

*A. Henoch and Elias.*

*Q. Who, and how many were those that had their names foretold and spoken of before they were borne.*

*A. Ismael, isaack, Iosua, Cyrus, and Iohn the Baptist.*

*Q. Who was hee that prophesied before he was borne.*

*A. Iohn Baptist in the wombe of his mother, of whom S. Austine saith, that hauing not yet seene the heauen, nor the earth, yet he knew the Lord of both.*

*Q What issue was that that was elder then his mosher.*

*A. Christ, to which purpose the Poet thus wittily followeth it.*

*Behold the Father is the daughters sonne,  
The bird that built the nest is hatcht therein  
The*

*The old of time an howre hath not out run,  
Eternall life to liue doth new begin, &c.*

*Q. Who was he that seeking his fathers  
Asses found a kingdome.*

*A. Saule.*

*Q. Whether of the two companions,  
the soule or the bodie haue the greater  
hand in sinne, and why for the sinne of the  
one they should bee both together ioyntly  
punished.*

*A. It is thus aunswered by a Si-  
militude, a Master of a family com-  
mitteth his Orchyard to two keepers,  
of the which the one is lame, and  
the other blinde, where this cripple  
that had his eye sight, spies out certaine  
goulden Apples hanging vpon a tree  
delightfull to his sight & contentiue to  
his tast if hee might but obtaine them,  
he not able to pluck them, relates to his  
fellow how pleasant the fruite seemes  
to him that hee lookes vppon with his  
eyes, and how willingly he would tast  
if*



if hee had but legges to beare him to them: To whom the blinde answers, and I would not sticke to pull the apples if I had but thy eyes to see them, and so at last between this debate they agree that hee that had his eyes should ride vpon the others shoulder that had his legges, this being done, they were able to plucke the fruite and did eate, and hauing eaten, the master of the Orchyarde enters and finds his damage, enquires by whom it was done, and they both confesse their act and furtherance, how the one vsed his feet, and the other his eyes, and so they did it betweene them. The master finding it so, punisheth both with one equall punishment as they had both deserued. After which Example doth this more wise Gouvernour exempt neither body nor soule, because they both lend their furtherance to sinne, and beeing thus both guiltie, thus hee punisheth them inseparably for euer.

*2. Best*

*Q. But why should eternitie punish that which is committed in time, and oftentimes but a short time.*

*A. 1. Because the sinne though it bee committed in time, is against an infinite Maiestie. Secondly, because God iudges according to the wilful inclination of a sinner, that would sinne eternally if he might liue eternally, and to his indefatigall bent of wickednesse, God answers him with euerlasting punishments.*

*Q. Whether do fooles bring more profite to wise men, or wise men to fooles.*

*A. Cato saith, that fooles bring more profite to wise men, because wisemen seeing their folly, they endeauour to avoyde it: whereas fooles on the contrary make no vse of the wisdom of the wise by reason of their folly.*

*Q. Wherefore doe Serpents since they hate all mankind, yet chiefly bend their forces against women.*

*A. By reason of the perpetuall enenmitie*



enmitie put by God betweene the woman and the serpent, and the seede of the woman, and the seed of the serpent. Of which one thus writes concerning the blessed seede of the woman that broke this head of the Serpent.

*Qua d tr fu str  
os nguis irus istide nere auit.*

*H Sa m Chr vul l*  
And as another to the like effect.

*Anguis peccatum & mortem generauit in  
horto*

*Sanguis iustitiam & vitā reparauit in ara.*

I

*Where the dire serpent brought in wounds  
and death:*

*Christ his by blood bath heald, restord our  
breath.*

2

*Both sinne and death to our succeeding  
losse,*

*The serpent gaue in garden to mankind:  
But Christ restorde againe vpon his crosse  
Iustice and life whereby we ransome finde.*

And

And as another to that purpose,  
*Soluit pendendo quod Adā cōmisit edendo.*

*Q. How is death proued to be nothing to vs*

*A.* Thus when death is, then wee are not, and when we are, then death is not, & therefore death is nothing to vs.

*Q. How is our life proued to be a something almost depending vpon nothing.*

*A.* Thus the yeeres that are past are gone, & those we haue not, the future we are not certaine of, and therefore boast not of, the time present is but a moment and that is the brittle thred it depends vpon. And therefore to this I adde with a father, happy is he that in this his short minute layes hold vpon Christs mercies, and euen whilest it is called to day, and hee may bee found that bore all our infirmities vpon his crosse. O Lord, saith *S. Bernard*, I may walke about the heauen, and the earth, the sea and the dry land but I shal find thee no where so soon as on the crosse, there thou feedst, there thou sleepest, &c.  
*And*



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And as he further addeth, so may euery sinner in this kind, concerning his vnworthinelle and his sinnes, either to seeke or finde him.

*Non sum lata seges, lolium sum triste sedero:*

*Me tamen in messem, collige Christe tuam*  
English.

No fruitfull field am I, no blessed wheate,  
But cursed Cockle to weede out, not eate,  
Yet though I am this out cast, lost, & sold  
To sinne yet Lord reduce me to t by fold.

*Q. What is the carelesse liner compared unto, and most fitly.*

*A.* To him that seeing his face in the glasse, goes away and either forgets his deformitie, or cares not to amend it.

A good and short rule to meditate.

*Quid sis, quid fueris, quid eris,  
semper meditaris.*

Alwayes meditate what thou art, what thou wast, what thou shalt be.

The yong mans question to the old man, concerning life and what it is to liue.

live.

*Dic venerande senex humanum vivere  
quid sit.*

The old man answereth.

*Principium vite dolor est, dolor exitus  
nigens,*

*Sic medium dolor est, vivere quis cupiat.*

English:

The beginning of mans life is griefe and misery, the end of it griefe and misery, and the middle noting but griefe and misery, which conioynes both the middle and end, and makes one compleate masse of sorrow of all, of which we may say, as one saith:

*What ioy to live on earth is found,*

*Where griefe and cares do still abound.*

And therefore the more firmly to fixe this exhortation, againe he sayth, yong men heare me an old man, that beeing a yong man heard old men, and haue both by relation and experience found the truth hereof.

2. *What sinne is that which by making  
others*



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**Q.** What ſin is that which by making others contemptible in a mans own eyes, makes his owner contemptible in the eyes of God.

**A.** *Pride, a ſin ſo much beaten againſt by the learned of all ages, that it is admired how it hath preſerved a life ſo flourishing to theſe times of curſ.*

*A Pythy enigma whereof to that purpoſe is here infixt.*

O	}	S V P E R	}	Bei
Mors				Te
Cur				Bis
Deus				Nos
Negat				Bis
vitam				nam

*Engliſhed.*

*O. proud man  
 Death is above thee  
 Why wilt thou be proud  
 Seeing God aboves  
 Denies to the proud  
 The life above.*

*Further motives for humility.*

*If*

If these deiect thee not, then consider a little farther with me whither thy life will leade thee which is to death, and whither death will carry thee but to iudgement.

But before we come to speake of the iudgment, let vs a little consider death.

*Mors antroꝛſū retrorſū considerata.*

Death considered backwards and forwards.

Mors solet innumeris morbis abrupte vita. M  
Omnia mors rostro deuorat ipsa su O  
Rex princeps, sapiēs, seruus, stultus miser, æge R  
Sis quicunque belis, paluis et ymbra eris S  
Englified.

*The many sorrows that are heirs to breath  
And twins adioyn'd to it are freed by death  
With whose impartial. sith, the wise the iust  
Princes & kings are al mowed down to dust*

*Q. What is there concerning the last  
iudgement.*

*Iudicabit indices, iudex generas  
Ibi nihil proderit dignitas papa.  
Sine sit episcopus, sine Cardina-  
Reus condēnabitur nec dicetur qua-*

*lis.*



*Ibi nihil proderit multa allega  
 Neque accipere neque replica  
 Nec ad Apostolicam sedem appella  
 Reus condemnabitur bene sciens qua* } re  
*Cogitate miseri qui & qualis es* }  
*Quid in hoc iudicio dicere potes* } tis  
*Quo nec erit codici locus nec diges* }  
*Christus Index, Demō actor, reus tes* }

## Englified.

Before this Iudge all Iudges must appeare  
 Despight their greatnesse dignitie or place,  
 For to be iudgd, as they haue iudged here,  
 Where feare nor friendship Iustice shall  
 out face.

Excuses there to alledge will but vaine,  
 As to appeale vnto the sea of Rome,  
 For there the guiltie, though he much doe  
 fame,

Shall not peruert his iustice nor his doome.

Weigh then must wretched man thine  
 state,

How

*How is this iudgement thou-maist stand upright.*

*Where shall no booke be opened to relate.  
But even the conscience shall it selfe indight.*

*Q. What shall be the last words that shall be spoken in this world?*

*A. Come ye blessed, Go ye cursed, &c.  
Aspera vox ite, sed vox benedicta venite,  
Item malis vox est apta, venite bonis.*

*From which bitter word, I pray with S.  
Bern. Deliuere me O Lord in that day.*

*Q. What language according to the coniectures of some learned, shall we speake in the world to come.*

*A. The Hebrew, a language that Christ himself spake in this world, and the most ancient & most sacred of all other, and which was not changed at the confusion of Babel; the next where to is the Greeke as most rich, then the Latin, most copious.*

*Q. Which of all the Psalmes of David is the longest, and which the shortest.*

*D*

*A. The*



*A.* The shortest is the 117. the longest the 119. the one consisting of 175. ver. reckoning 4. lines where the meeter ends to a verse, as the other of 2. stanzas.

*Q.* Which of all the Psalmes of Dauid is the most mournfull & compassionate

*A.* The Psalm 77.

*Q.* What Psalm is that the wicked, may the verie diuels themselves, according as Athanasius writeth, tremble and quake to heare, read or recited.

*A.* 68. Psalm, Let God arise and see his enemies scattered.

*How many Innes or lodging did the Son of God vse in this world.*

*Prima domus Christi, fuit alius virginis alma,*

*Altera presepe, crux tertia, quarta sepulchrum.*

*Englished.*

*Our Saviours first house, was the Virgins wombe:*

*Second his stall, third crosse, and fourth his tombe.;*

*Q Since*

testifieth vnto another, that it waxeth olde as doth a Garment, or the birth of a woman, and experience it selfe findes that both in the fruitfulnessse, strength, and operation of herbes, plants, and vetigables, the defect and decay whereof is dayly seene, and the lessening of the operation and virtue, most sensibly perceiued in the languishing dolor of many incurable diseases.

*Q. Wherefore doe the Iewes breake the glasse, in which the bride and brides groome drinke.*

A. To admonish them that all things are transitorie and brittle, as that glasse, and therefore they must bee moderate in their pleasures.

*Q. Wherefore haue all Iewes a ranke smell or saour.*

A. Some thinke because they are of a bad digestiō, others think because they vse not labour, nor exercise, but liue



by vsury, some think the wrath of God vpon them the immediate cause, how soeuer they haue bin a people strangely dispersed ouer the face of the earth, slaughtered & tormented in al coutries *France, Spaine, Portugall, Germany, and England*, some of their offences were washing & clipping the kings coyne, circūcising & stealing of christian children, & pricking them full of holes for their blood, which they cōceited wold cure the leprosie & ranke smel both of their breath & skin. In king *Iohns* time they were fined at 1000. marks a man, vpon penalty of not payment to lose their teeth; an old Iew had 6. of his teeth pulled out because he refused to pay his fine. Many 1000. of them were slaughtered in diuers kingdomes, vpon a rumour spred, that they had poysoned all the wells in those countries, and where euer they liue at this day among Christians they liue in subiection and flauery to them they most hate.

*Q What*

*Q* What country in the world is the most desolate and solitarie.

*A* The countrey of the Sodomites where Sathan wanne so much ground that whereas according to *Strabos* description, stood 13. cities, scituate vpon one of the most fruitfull soyles in the whole earth; euen a second *Eden*, or garden of Paradise for pleasure & beauty, whence sprong those clustering grapes from those vines of *Engeddi*, so renowned in Scripture, stands not now one of those cities to magnifie herselfe aboue her fellowes; but all with *Sodome*, the Lady of them all, desolated and destroyed, not one stone left vpon another, nor no other witnesse of their somtimes being, more then the dry smell of fire & brimstone the heauy iusticers of God that destroyed the, & for the fruit of that vine that made glad the heart of man, in the peruerterd from his true vse to sin and drūkēnes, are only found now apples of a beauti-



ous appearance, but touch them and they are but ashes, and of a sulphurous fauour, an ayre of so poysonous a vapour aboue, that as Historiographers write, stifles the fowles that fly ouer it, that they fall downe dead, and the fishes likewise in that dead sea vnder it poysoned as they fall in or flote from the siluer streames of Iordan, that thence emptie themselves into that sulphurous lake,

There are foure kinde of men that lay clayme to their owne or others, and but one rightly, and these are they.

1. The first saith, that which is mine is thine; and that which is thine, is mine, and this is the Ideot.

2 The second sayth, that which is mine is mine, and that which is thine is thine, and this is the indifferent man.

3 The third saith, that which is mine is thine, and that which is thine is thine owne, and this is the godly man.

4. The fourth saith that which is  
thine

thine is mine, & that which is mine is mine owne, and this is the wicked man.

Christ a'l and without Christ nothing.

*Possidet ille nihil, Christum qui perdidit unum.*

*Perdidit ille nihil, Christum qui possidet unum.*

Q. What doe wee owe unto our neighbour.

A. Three things, that is to say:

nostram	{	nosse	{	consilii.
		posse		in subsidii.
		velle		desideriis.

To counsell, to assist, to desire his good.

Three things are most precisely necessarie for every Christian man, and what they are.

Faith	{	without	{	we cā	{	God our
A good name		the		not		neighbor
A good conf.		which		please		nor our selues.

Of the latter of which one writes:



*O vita secura ubi est conscientia pura.*

*O life secure, that hath the conscience pure*

**Q** *Why do yong men many times say they are yonger then they are, and old men they are older then they are.*

**A.** This doth youth, that hee may seeme to preferue the flower of his youth the longer: this doth age to regaine more reuerence and authoritie, but either foolishly.

**Q.** *Hee that learns from youth who doth he resemble?*

**A.** He that eats grapes before they are ripe, & drinks wine before it be settled.

**Q** *But who doth hee resemble that drawes his precepts from old men.*

**A.** He that eats ripe grapes, and drinks old wine, for *seniores sunt saniores, incipientes, insipientes.* And likewise: *Quae laboriosa fuere iuuentuti studia, ea sunt incūda senectuti ora.* Whose studies were not painfull in youth, their pleasures are more perfect in age.

and truely, she lends the more nourishment, whē to the other but as Bastards she withdraweth it from them.

*Q. Why are Cats and Whelps brought forth blinde ?*

*A.* Because that drawing neere to their maturity and ripenesse, they wound and pierce the Matrixe with their clawes, wherupon by their Dams they are hastily, and imperfectly cast forth before their time.

*Q. Why blood issues afresh from an old member or wound many dayes before made and dried up, the murderer approaching neere vnto it ?*

*A.* Our Naturalists obserue diuers Naturall causes to the effecting of the same, which for their vncertainty wee meddle not withal, But thus conclude that murther shall not bee concealed, or vnreuenged, and to that ende that blood of the slaughtered cries for vengeance at the hands of God, which God so regarding, by that meanes answers



swere to approue to man what often seemeth doubtfull.

*Q Why doth the affections of Parents runne upwards to their children, and not their children run downewards to them?*

*A.* Euen as the sap in the root of a tree ascends into the branches thereof, and from the branches returns not into the root againe, but runs out from thence into seed, so parents loue their children, but children so loue not their parents, but their affections runs forward to a further procreation: whereby it comes to passe that a father with more willingnesse brings vp ten children, then ten children in his want sustaines one father.

*Q How is it that there be many more women in the world then men?*

*A.* Some thinke because women are exempted from the warres, from the seas, imprisonment, and many other troubles and dangers of the land to be a reason sufficient: So, others

thers likewise there are that thinke this may be a reason, because in the whole course of Nature, the worst things are euer most plentiful, to which effect *Plynie* tels a Story of a certaine field-mouse, that euery moneth brings forth thirty, when the Elephant a creature of vse and seruice, is three yeeres in trauell with one.

### Questions of the Earth.

*Q. How many miles is the earth in circuit?*

*A.* It is vncertaine, and cannot rightly bee defined, for as the Lord saith, who hath measured the earth? yet the Mathematicians, & Astrologiās are of opinion that it is 4. times 5400. miles, but howsoeuer, in respect of the Heauens they conclude it but a point, where euery Star in the eight spheare is esteemed bigger then the whole circumference thereof, where if the body  
of



of the earth should bee placed in the like splendor, it would hardly appeare: yet, as saith a Father, we make this little so great a matter, so admiring this miserable dust, on which not onely wee that are but dust & wormes do creepe, but also many other wormes & beasts besides, and yet this point is diuided among mortals into many points, and with fire & sword contended for and fought, & many are so besotted therewith, that they would exchange for a mote of this point, their part of Heauen, could they meete with a Chapman.

*Q. Where is the Center or Middlemost part of the earth?*

*A. At Delphos* as the Auncient would haue it, to which purpose *Strabo* tels a Story of two Eagles sent from Ioue, one from the East, and another from the West, which met at *Delphos*; some are of opinion that it is neere the Mount *Taurus*; *Ptolomeus* thought it vnder

under the *Equinoctiall*; *Strabo* at *Per-nassus* a mountaine in *Gracia*; *Plutarch* was likewise of that opinion; But most of our Ecclesiasticall Writers haue thought *Iudea* to be the middle of the earth, and *Hierusalem* the very point and Center, of which opinion, was Saint *Hieron*, *Hilarius*, *Lyra*, and others according to the *Psalme*, *God hath wrought saluation in the midst of the earth*. That is, at *Hierusalem* by his passion: Yet in respect of the whole world, there is no place properly the middle, because it is round.

Q. *What were the names of those two thieves that were crucified with Christ?*

A. The Scripture mentioneth not, yet we haue it by tradition, and from history, that they were *Dismas* and *Gesmas*, *Dismas* the happy, and *Gesmas* the vnfortunate, according the Poet.

*Gismas Damnatur, et Dismas ad Astraleuatur.*

Q. *Wherefore is the world round?*

A. Be



*A.* Because that it and all therein should not fill the heart of man being a Triangle receptacle for the holy Trinitie.

*Q.* *How farre is the East distant from the West.*

*A.* A dayes iourney, for the Sunne passeth betwene them euery day.

*Q.* *Whether is the water or the earth the greater?*

*A.* It is answered, The water is bigger then the earth, the aire bigger then the water, and the fire bigger then the aire.

*Q.* *What comparison is there between the Sun and vertue?*

*A.* So much that when as the Sun is at the highest, the lesser shadow doth it cast vpon the earth, as the neerer thereto the greater; so vertue, the more high & eleuate it is, the more it shines vnseene, vnlesse to it selfe and such as participate in the fruition thereof: as that other the more vnreall and declining

hing, a greater but a worser light to the World.

A certain old Doctor of the Church compared the Old Testament and the New to the Sun and the Moone, the Old borrowing light from the New, as the Moone from the Sun, the New being wrapped vp in the Old, and the Old reuealed in the New.

*Q. What is the highest of all things?*

*A.* The Sea is higher then the earth, the ayre higher then the Sea, the fire higher then the ayre, the Poles higher then the fire, God higher then the Poles, higher then God nothing.

*Q. What may the world most fitly be compared vnto.*

*A.* To a deceitfull nut, which if it be opened with the knife of truth, nothing is found within it, but vacuity and vanity.

*Q. Si fugio sequitur, si me fugit illa sequentem,*

*Res*



*Res mira & varia est, dic mihi queso quid est.*

*A.* The Rainbow which seemes to vary in colours according to the variation of the minde of him that beholds it.

*Q.* *What times are we chiefly to select to our selves for the ordering of our affaires, and as the most convenient for that purpose.*

*A.* The morning and the euening, in the morning to prepose what wee haue to doe. In the euening to consider what we haue done, and effected, so that we may husband our time in the early and wise disposall and accomplishment of our affaires, and next,

That we may also haue the first of these golden verses on our side, and the other either frustrated or not strongly against vs, which ensue as followeth, and first for our early rising and the morning.

*Sanctus*

*Sanctificat, durat, sanat, queque surgere  
mane.*

Englified.

*To rise betimes hath still beene under-  
stood,*

*A meanes to enrich, make wise, preserve  
pure blood.*

For the second.

*Omnia si reputes transacta tempora vite,  
Vel male, vel temere vel nihil egit homo.*

Englified.

*Survey all times and there swift progresse  
scan,*

*Rash, bad, or nothing in them's done by  
man.*

*Q. Whether throughout the whole  
yeere, are there more cleere or cloudy  
dayes.*

*A. The dry are more then the Rays,  
ny, cleere, more then the cloudy, ac-  
cording to the Poet.*

*Si numeres anno soles, & nubila toto  
Inuenies nitidum sapius esse diem.*

Number



*Number the dayes the cloudy and the  
cleere,*

*And thou ſhalt find more faire then foule  
in the yeere.*

*Q. Whether are ſome dayes to be ac-  
counted infortunate, or not, as in our Cal-  
lend. are ſet downe.*

*A. They are not; as in the Coun-  
trimans Counſellor here enſuing, is  
further to that purpoſe related: And  
therefore Heraclyus not without cauſe  
blames Heſiod. for his diſtinction of  
dayes, good and euill, as if he were ig-  
norant that all dayes were alike. To  
which purpoſe is here annexed the  
noble courage and reſolution of Lu-  
cullus the Captaine who with no leſſe  
happy euent then ripe iudgement be-  
ing indangered by an enemy, and vp-  
on an ominous day, as his ſouldiers  
termed it ſurprized, animated them on  
notwithſtanding to a famous reſcue  
and victory, with this perſwaſion that  
giuing the onſet with reſolution they  
ſhould*

should change a black day to a white,  
and the successe was answerable.

*Q. Whether is the custome lawfull  
or not, that is commonly used for the cele-  
bration of our birth dayes.*

*A.* The Heathens in ancient times  
had this custome in great esteeme and  
reuerēce, & in some measure we may  
be imitators of thē, but how we shold  
celebrate ours, *S. Austen* hath giuen vs  
a Rule that is with thankesfullnesse and  
reioycing in God, that hee would  
haue vs born to be temples consecrate  
to him, then truly reioycing when we  
find in our selues a willingnesse and  
perfection in some measure to goe  
forward and indeauour the end of our  
creation, which is the seruice of God,  
vnto the which vnlesse we referre our  
whole care we shall haue small cause  
of reioycing, but rather to wish we had  
neuer been borne.

E

And



And most of the fathers are of opinion that none of all the Saints thus celebrated their birth dayes, but Gentiles as *Iharah, Herod*, and the like.

From Heathens we discend a moment to the Pope and Rome.

*Q. The Pope borrowes two prerogatives from the Apostles, and what are they?*

*A. Saint Peters keyes, and S. Pauls sword, that what he cannot enter into by the one, he may enforce by the other, after the example of Iulius the 2. Pope of Rome, who leading his army along by the river Tyber, threw therein his keyes, saying, When Peters keyes profit vs nothing, then come out Pauls sword, and how it is drawne at this time, the world takes notice as against Venice, France, the Duke of Ferrara, and in an hurly burly, vnsheathed throughout all Italy, The dog that with shut eyes barks against all truth.*

*Q. Tell me in the vertue of holy obedience*

dience what garments wear they that pre-  
served their wearers from the diuell.

A. The garments of S. Francis,  
as the Papists tell vs, as if the diuell  
could not as well know a knaue in a  
Fryars habit, as in any other.

Q. What is the reason of all other  
things, that the Pope christens his Bels,  
they hauing many times that prehemi-  
nence before men.

A. That the sound of them might  
drive diuels out of the ayre, cleare the  
skies, chase away stormes & tempests,  
quench fires, and giue some comfort  
to the very dead, and the like.

To which purpose here the Bels ring  
out their owne peale.

*En ego Campana, nunquam denuntio  
vana,*

*Laudo deum verum, plebem voco, congre-  
go clerum.*

*Diffundit plango, viuos voco, fulmina  
frango,*



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*Vex mea, vox vita, voco vos ad sacra ve-  
nite.*

*Sanctes collaudo, terribus fugo, funera  
claudo*

*Funera plango, fulgura frango, sabatha  
pango*

*Existo Lentos, dissipo ventos, paco cœven-  
tos.*

*Englished.*

Behold my vses are not small  
That God to praise assemblies call,  
That breke the thūder, waile the dead  
And cleanse the aire of tempests bred,  
With feare keep off the fiends of hell,  
And all by vertue of my knell.

*Q. What numb was the most fatall  
to Rome.*

*A. The sixt number, according to  
the verse ensuing.*

*Sextus Tarquinius, Sextus Nero, Sextus  
& iste scilicet Papa Alexander 6.  
Semper sub sextis perditæ Roma fuit.*

*What*

What other names or numbers to her  
woone.

In the sixt still she lost, was Rome vn-  
done.

Q. What inscription or motto was  
that (according to the fiction) which Mar-  
tin de Asello fixing over his Gate, by  
reason of the false painting of the Painter,  
cost him his Bishopricke.

A. *Porta patens esto nulli, claudaris  
honesto.*

Where the Painter mistaking himselfe  
made the point at *nulli*, and so made  
it: Gate be open to none, but shut out  
all honest men.

The Pope riding that way before  
*Martin* had corrected his inscription,  
taking it profest knauery, discarded  
him of his Bishoprick (as it was a won-  
der) and placed another in his house.  
Who kept the inscription still but on-  
ly altered the point and made it  
thus,



*Porta patens esto, nulli claudaris honesto.*

Adding therevnto,

*Ob unum punctum caruit Martinus  
Asello.*

Gate open to the good and shut out  
none,

For one poore point is all from Mar-  
tin gone.

*Q.* There is a certaine thing that hath  
not the art of numeration, neither knowes  
the order of time how it passeth, and yet  
least wee should be ignorant, or the time  
should deceiue vs, it instructs vs both ho-  
nestly.

*A.* A Clocke vpon which on thus  
writeth,

*Qui nescit quo vit a modo volat audiat  
hora,*

*Quam sit vita brevis nos docet ille  
sonus.*

Hec that would know how minutes  
steale away,

That peece vp howres, that patch out  
the day.

This

This trusty watchman to supply our  
need,

Proclaimes our liues short span in  
their swift speed.

*Q. What are the natures and dispositions of the foure Elements ?*

A. The earth is dry, the water cold,  
the ayre moylt, and the fire hot.

*Q Which is the highest of these Elements?*

A. The fire, whose nature is euer to  
mount vpward, and if you turne it  
downeward, it goes out thereupon.  
Thence proceeds Saint *Chrysostomes*  
admiration, that the Rayes of the Sun  
in nature hot, in quality glorious, doth  
shoot downeward, so contrary to the  
fire.

*Q What fire is that that sometimes  
followes, and sometimes flyeth away.*

A. An *Ignus fatuus*, or walking fire  
(one wherof keeps his station this time  
neere Windsor) the pace of which  
E 4 is



is caused principally by the motion of the ayre, for the swifter one runs, the swifter it followes, the motion of the ayre enforcing it.

*Q. What thing is that most usefull and pretious in the world, that produceth another of no use nor goodnesse at all.*

*A. Fire, from whence proceedes smoake, of which Lipsius writes,*

*Ita te tolle a humo ut absis a fumo.*

*Q. What Coales do longest of all other preserve fire.*

*A. The Coales of Iuniper of whom it is reported that they haue kept fire a whole yeere together, without supply or going out.*

*Q. What is that which being the heauicst, & hardest, of all things, yet yeelds both to the extremity of fier and water.*

*A. A Stone.*

*Q. What stone of all other is the greatest wonder.*

*A. The*

A. The flint stone that preserves fire within it, a wonderfull secret and benefit to man.

Q. *What is that which being first water, afterwards assumed the form of a stone, and still retaines it.*

A. The Chrystall congealed by frost.

Q. *What stone is that that yeelds neither to the fire nor to the hammer.*

A. The Adamant, which as our Naturalists observe, is dissolved onely by goates blood, wherevpon S. Chrysostome writes, though the heart of a Sinner be more harder then the Adamant, yet wil the blood of Christ mollifie it.

Q. *Whether haue stones a vegitive life or no.*

A. This if we doubt our Pioners and Mineralists will resolve vs, who finde out by experience that although Mineralles buried deepe



in the earth, yet through diuers vaines and channels, suck in moysture and nourishment, as doe plants and trees, and that they do likewise increase and grow, though in a slower progression and degree, then other things is probable and certaine.

*Q. Is there a difference of prerogative among stones.*

**A.** T<sup>is</sup> answered there is,  
For the stone in the Altar hath more honour then the stone in the streete.

For the one is kneeled vnto with deuotion, the other troden on by the feet.

*Q. Which are the most precious stones for mans vse.*

**A.** The two milstones of the mill,  
Of which the one neuer stirres, and the other ne're lies still.

*Q. What birds of all other are the most gentle, the most innocent.*

**A.** The Douc for gentleness and  
fam-

simplicity, is commended in Scripture; for the Doue is among birds, as the Sheepe is among beasts, frō whose kind, no hurt proceeds to man, being a sociable creature for his seruice, of whom it is obserued that he yeelds vp his life for the sustenance of man, sobbing it out with a kind of meeknesse and patience, more then any other creature, and for his vse there is nothing vnnecessary for our seruice in the whole composure of him; his flesh being good for meate, his guts for the strings of Instruments, his dung to enrich the field, his wooll for cloth, so nothing superfluous: So likewise the Doue, a patient, not an offensive creature, without beake or tallents of oppression; hauing no other offence against their enemy, the Hawke & such like, more then the swiftnesse of her wing, according to the Poet,

*Fello columbo caret, rostro non ledit,  
possidet innocuas, puraq; grana ledit.*

Her



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Her food is graine, her beake doth  
not offend,  
No gall this creature hath, nor no bad  
ende.

And therefore they hate the Hawke,  
as it is said, because of his beake.

*Odimus Accipitrem quia semper vivit in  
armis.*

We hate the Hauke, and feare him  
neere or farre,  
Because his beake still threatens to  
vs Warre.

*Q. Whence proceeds the mourning of  
the Dove.*

A. For feare of the miscarrying of  
her yong, which she is so fruitfull in,  
that she brings forth euery moneth, or  
at least layes egges, they ioyne their  
beakes in the way of loue, and con-  
ceiue by billing.

*Q. What birds of all other are the  
most rauenous.*

A. The Eagle, the King of birds, of  
whom it is deliuered that they neuer  
die

die, by old age or sicknes, but by famine and that by reason of the vpper part of her beake so inclapling the vnder that she cannot open her mouth to receiue her foode. *Eliaius* writeth that the feathers of the Eagle, put among the feathers of other birdes doe consume and waste them away, as doe the euill gotten goods of some rich oppressor, not onely themselves, but together the whole lumpe, some wherof were well or much better gotten. To which purpose *S. Chrysostome* saith, a few riches euill gotten will not onely waste themselves, but consume away those that are well gotten.

*Q. Why is the Eagle spread in the Emperours Armes.*

*A.* Some thinke it was so giuen vpon a compact betweene the Emperour of *Germany* and *Constantinople*, vppon an agreement betweene them, that the succeders in the *Germane* Empire after *Charles* the great shold be cald Emperours



rours of the west, as the Emperours of Constantinople, Emperours of the East, and so the head should looke both wayes, as the verse seemes here to confirme it:

*Picta biceps, aquila, huic occasum, huic aspexit ortum:*

*Alter, ait, nostri est caesaris, alter erit.*

The Eagle spread had this and riper scope,

To eye both present, and the future hope.

*Q. What bird is that, that hath the fairest feathers, but the most hellish voyce of any other.*

*A. The Peacocke, whom the Poet termes to be*

*Angelus in Penna, pede latro, voce gehenna.*

A bird that hath an Angels plume,  
A theeuish pace, a Hellish tune.

*Plinie* writes, that the Peacocke enuying the profit of man, deuonres her owne dung, lest hee should make vse  
of

of it.

*Q. What birds in the Scripture doth God preferre before wicked men.*

A. The Kite knowes her time, as doth the Turtle, the Swallow and the Storke.

*Q. What birds are most perfect Heralds of the spring.*

A. The Swallow and the Cuckow.

*Q. Is there any thing more of excellent observation in the Swallow.*

A. There is, and this is very observable of her, the descretion she uses in feeding her yong, when hauing five in her nest, she euer begins at the eldest and so by degrees goeth ouer the rest, that all may haue a like, and none bee forgot. In the winter she flies not away, as it is reported of her, but is found to lie in her nest as dead, and to reuiue againe with the approaching warmth of the Summer, which some take to be an Embleme of the resurrection.

*Q. What bird of all other is the most sweet*



*Sweetest in voyce?*

*A.* The Nightingale, who as *Plinie* notes, euer sings sweetest notes in the hearing or presence of man, and the reason is as the fiction leades vs; for that the Cuckow, and the Nightingale two quiristers of that season, in some ripenell: of the spring, wherein they both take their tunes, which is most chiefly from the middle of Aprill, to the ende of May, fell into a controuersie of the excellencie of their voyce & note, which dissention grew so farre, that it could not be ended without an vmpire, vnto which the Assc was chosen, as thought a fit Iudge, by reason of his long cares, quicke hearing, and presence, by whose iudgement the Cuckow was preferred, because her note was easie and plaine to his capacitie: the Nightingale thus cast, appeales to man for her censure, and where euer she sees him attentive, there she runnes into the varietie of her most excellent Ditties,

Ditties.

*Q. What intimes past was the controversie for beautie or excellencie betwene the Crow and the Goose?*

*The Crow fayer.*

*Altera me in terris non est fecundior ales*

In all the earth no bird then I more  
white.

*The Goose answers.*

*Tu me plus loqueras, plus ego scribo tamen.*

Though lesse I speake then thou,  
yet more Ile write.

And concerning the Parrat, *Aristotle* was of opinion, that she would speake more and better then she doth, if she drunke but wine.

*Q. Woo were those among men that attempted to flie like birds.*

*A. Icarus and Dedalus, & of late an Italian that flew from the top of Saint Markes.*



*Mark's* tower in Venice, and did it without hurt: besides an Englishman that offered to vndertake to flye ouer the Thames, but afterwards hee flew from his purpose, and did it not: and as I haue heard since, hee is flowne ouer the sea in a ship.

*Q. Who are the most merry, the most free, the most mad, and the most blessed in the world.*

*A.* The most merry are Popish Priests that sing when others weepe, both before they die, and after they are dead.

The most free are Physitions, that are onely licensed to kill without punishment, so that what is death to others, is gaine to them.

The most mad are nice Gramariâs, that fight a bout vowels, and for ayre and sound, and with as much bitternesse as the Turke against the Rhodes.

The fourth are the poore that are blessed, to which I incline, though with *A*

*gur*

*Sur* I pray to giue me neither pouerty  
nor riches, but contentednesse.

Though *Ouid* could say concerning  
their blessednesse.

*Nox tamen hoc tanti est pauper ut esse  
velim.*

Though blessings be for them in store,  
To be their heire I'de not be poore.

*Q* Wherefore haue Grammarians  
formed three genders in Art, seeing there  
are but two in Nature: or why doth not  
Nature bring forth things of the Newter  
gender as well as of the Masculine and the  
Feminine?

*A.* Let him tell the cause of that  
who can, or if he cannot, let him seeke  
out another *Palemon* that can vntie this  
knot, for my heyser shal not plow this.

*Q* What is that which knowes not  
it selfe to speake, vnderstands not a voyce,  
yet conceales not, but repeates the voyce of  
him that speakes.

*A.* Eccho the daughter of the ayre  
and tongue.

*Q.* What



*Q. What may come into thy minde by  
recoording these five muscicall vowels.*

**VT REMI FA SOL LA.**

*A. The custome of drunkards, for  
when they drinke,*

<i>Incipient in</i>	{ <i>Vt, &amp; bibūt</i>	{ <i>Utiliter</i>
	<i>Re</i>	<i>Regulariter</i>
<i>Pergunt in</i>	{ <i>mi</i>	{ <i>mirabiliter</i>
	<i>fa &amp; bibunt</i>	<i>familiariter</i>
	{ <i>Sol</i>	{ <i>solemniter.</i>

*Desinunt in La mi, quia exitus La-  
mentabilis & miserabilis.*

**Englised.**

<i>They be-</i>	{ <i>Vt, &amp; drink</i>	{ <i>sauiingly</i>
<i>gin in</i>	<i>Re</i>	<i>Regularly</i>
	{ <i>mi</i>	{ <i>miracu:</i>
<i>They hold</i>	<i>fa drinking</i>	<i>familiarly</i>
<i>on in</i>	{ <i>sol</i>	{ <i>solemnly.</i>
		<i>And</i>

And ending in La mi, because the end is lamentable and miserable.

*Q. What creatures are those, some living, and some dead, that rule all the world?*

*A. The sheepe, the geese, and the Bee; for the sheepe yeelds parchment, the geese quills to write it, and the Bee waxe to seale it.*

*Q. What creatures are those that are both in the beavens, in the earth, and in the Sea?*

*A. The Dogge, and Serpent or Dragon, according to the Poet:*

*Lai rat in edo Canis, nat in equore, fulget astris.*

Though more confined creatures more do pine,

The Dogge in house, Sea, Skie, doth barke, swim shine.

*Q. Whether are there more or greater living creatures bred on the earth, or in the Sea,*

*A. In*



A. In the Sea (as all writers testify and agree vpon, and this moreouer they adde) that there is no creature on the earth that hath not his like in the Sea, and yet there are many in the Sea that the earth cannot paralell, nor any other place, and beside, with this good difference, that those creatures that are hurtfull on the earth, in the waters are not so, as the snakes and such like there are without their venome, and offence.

Q. *What is that which nothing being more heauier of it selfe, yet nothing more moveable, and if you keepe it not within boundes, seuers it selfe into many particulars, yet after runs into one lump and being it selfe vchangeable, chargeth and altereth the forme and colour of things?*

A. Quicke siluer.

Q. *What herbe is that which presents the forme of a man?*

A. The roote of the Mandrake.

Q. *Whether is it of truth or not, that*

*is vulgarly reported, that those that digge vp  
this roote / scape not without death?*

A. Nothing lesse, yet hath it of it  
selfe a soporiferous nature, to procure  
 sleepe, drunke, or applyed euen as *Opium*  
 to death.

*Q. What creature is that which at  
once brings forth, nourisheth her young and  
goeth with yeurg againe?*

A. The Hare, that feareful and pur-  
sued creature, of whom according to  
*Plinie*, the males bring forth as the fe-  
males, vnto which no other creature  
may compare in fruitfulness: but Co-  
nies those cunning picners that haue  
vndermined and subuerted cities, and  
the mony of vsury that no sooner is be-  
got it selfe but it presently ingenders.

*Q. Among all beasts, and birds, which  
are of the most beauntious and various col-  
lours.*

A. The Peacocke among birds, is as  
the Panther among beasts, onely in this  
they differ, that whereas the Peacockes  
deformia



deformitie is his feete, the Panther his head.

*Q. What kinde of men are they which being as beaſts themſelves, ſit vpon beaſts, carries beaſts on their hands, haue beaſtes running about them, and all to purſue and kill beaſts?*

*A.* Vnlettered huntſmen, of which Saint *Ierome* further addeth, that *Eſau* was a hunter, and *Nimrod*, and both wicked men, and that hee had ſcarce read in the Scripture of any holy man that was an hunter; not that he thought it impoſſible to bee ſo, as if they were aduuncts not bee ſeparated, nor that they were wicked, becauſe they hunted. but that they hunted beeing wicked men.

*Q. What twiſe two things are thoſe that are oftentimes ſayde to deuoure their maſters.*

*A. Hæc bis bina canes, & anes, ſeruique atque caballi*

*Dicantur Dominos, ſepe vorare ſuos.*

Hawks

Hawkes, hounds, and herſes, ſeruantſ,  
pride, and ſtealth :

Are oftentimes found to deuoure their  
maſters wealth,

Vnto which may be annexed another  
diſtributer of miſerie and penurie, not  
inferior, if not greater then any of the  
reſt, which is gaming or dice; and there-  
fore as the ſaying is:

*Ludens taxillis bene respice quid ſit in  
illis,*

*Spes tua, res tua, ſorſ tua, morſ tua, peno  
dit in illis.*

At Dice who plaies in this conceit may  
enter.

My hope, my helth, my life, my wealth  
to venter.

And all thereby : and therefore if hee  
would preuent his danger, by cunning  
let him know the more cunning hee  
is in this art, the more wicked he is in  
his life.

A good rule to bee obſerued both for  
our profit and carriage.

F

*Amores*



Amores.

Mores.

Ores.

Res.

Æs.

*Hæc tua verba iubent fugiendos semper a-*  
*mores*

*Mores seruandos omnibus esse bonis*  
*Noctes atq; dies orando rebus et vi*  
*Prudenter proprijs, nec Lapidanda bona.*  
These words vnto vs this instruction  
preach,

First flie fond loues, of many a good  
the breach,

Next keepe good manners, and the  
good embrace,

For that becomes, then pray in euery  
place,

Next vse thy goods with moderation  
fit,

And thou shalt reape both praise and  
benefit.

Q. There are two things that cannot  
be too much trimmed, and what are they.

A. A

A. A ship, and a woman.

Q. *In what places are wines of best use and most fit.*

A. One of *Marcians* schollers answered in *Thalamo et in Tumulo*, In the bed, and in the tombe.

Q. *By what reasons were the Ancient Poets used to censure 2. marriages.*

A. By comparing the aduventure of such a one to the wracked Seaman, that once a shore, will notwithstanding to Sea againe; according to the verse.

The man that once from marriage free  
yet hasteeth to that paine,  
Resembleth much the wracked man  
that will to sea againe.

Q. *What was the yong mans answer wherefore he would not marry a widow.*

A. Because according to the old saying, He would not drinke in the water that another had dyed by tasting of, as followes.

*In qua quis perijt non hibe dixit aquam.*



*Q. How comes it to passe that learned men, wisemen, Church men, and such like, choose notwithstanding all their wisdom, many times, wiues impatient, contentious, and troublesome.*

*A. It is not to bee doubted but that marriage is a fate suffered or appointed by God, Gen. 28.48. and therefore not alwayes in the power of euery man, to choose according to his wisdom & vnderstanding at all times: but that wise and learned men, should many times if they haue not euill & vnchast wiues, meet yet with those that are bitter and contentious, vnto them, I can giue no reason for it but this fate, vnto it bee for this cause, that when abroad they reprove other mens faults and errors, they may haue at home those that may preach to them their owne weakneses and infirmities. And therefore as one sayth, howsoeuer it must bee our wisdom to loue them, since it was fortune to haue them, & for their faults we must*

Must either seeke to remoue the, or endeavour to beare them, if wee can take them away we make them the fitter for our selues, if not, wee become bettered our selues in our patience.

*Q. VVho are those that plow the sands, till anothers ground, and leane their own field unhusbanded.*

*A. The Adulterer, who is sayde to want two of his five senses, at least not to haue the true vse of them. That is his seeing and hearing, for if he could see, he might behoulde the immediate destruction that waites at the threshold of that sinne, if he could not see yet he might heare from the testimony of wo- full experiencers, that cry out in each corner, this path I trod, and it brought me to destruction.*

*Q. I know thou art diligent in reading the Scriptures, therefore shew mee in what one Chapter of the Bible all the five senses are described.*



A. Gen. 27. vers. 4. seeing. ver. 18.  
 hearing. ver. 21. touching. ver. 25. ta-  
 sting. ver. 27. smelling. The 5. win-  
 dows of the soule, of which one thus  
 writes,

*S Lucem oculis video, & varios discer-  
 no colores*

*H Consona me iuvat, offendit symphonia  
 discors.*

*S Fragranti oblector, visioso offendor odore*

*T Insipidum & sapidum quid sit me iudice  
 constat*

*T Sentio quid Calidum aut Gellidum  
 quid molle quid asprum.*

The seeing, light & colors doth discry  
 The hearing, tunes and discords doth  
 arraine,

The smelling, odors, sweet and sowre  
 doth try,

The taste, respects the Cookes both  
 art and paine

The touching, hard and soft, and hot  
 and cold,

Through these 5. windows doth the  
 soule behold.

*Q What*

*Q What is the least member in the body, and yet darkens the whole man.*

*A. The eye lidde.*

*Q Is the most perfect eyesight sometimes deceiued.*

*A. Oftentimes, and as soone as any other of the senses for example, cast a straight staffe into a troubled water, and it appeares to the eye as crooked and wauering, Stand vpon the shore, thou seest the ship goe, stand vpon the ship, why then thy eye will tell thee, the shore goes, and the ship stands still. So the head being distempered, thou shalt thinke fixt things moue, and one flame two.*

*Q What is the the swiftest of all things in the world?*

*A. One answered the Sun, because his speed is such that in a day he compasseth the whole circuit of the earth. But another replied, that thought was swifter then that, because it trauelled the whole world in a moment.*

F 4 *Q What*



*Q.* What foure evils are those that chiefly trouble a house.

*Sunt mala terna domus, imber, mala femina, fumus,*

*Quartū cū mane, surgunt pueri sine pane.*

A smoke, a storm, & a contentious wife

Three evils are found that tire a husbands life:

To which a 4. is by the proverbe sed,  
When children crye for hunger wanting bread.

Of Martin Luther and P. Melancthons eloquence and sweetnesse.

*Diuisa his opera sed mens fuit unica, paucit*

*Ore Lutherus ones, flore Melancthon apes.*

Twixt Luther and Melancthon so long gone,

There works were diuers, though there faith was one.

For Luther soundnes loded by degrees  
His sheepe, as did Melanctons flowers  
his bees.

*Q.* What meanes this speech, nourish not the whelpe of the Lion.

*A.* It giues to vnderstand that wee

are not to cherish any power aboue the Law, nor to foster that strength that may afterwards oppresse vs.

*Q. Why do they that are troubled with the Goutt euer loue to talke most.*

*A.* Because they cannot runne with with their feete, they loue to run with their tong. For the benefit of any member we are depriued of, hauing two of them, wee esteeme the other in the reckoning of them both, as concerning the eye, no man desires to be blinde, or to haue but one eye, yet if any mischance should befall the one, wee esteeme the other the dearer, as it follows in the v. 9.

*Non habeo, nec habere velim, quod sit a me  
Non careā crasi si mihi dētur opes. (ad sit  
Mine eye I would not sell for drossē,  
Thogh Cræsus wealth repayrd my losse  
None more blind the Bayard as the  
saying is, nor none more forward to  
venture then he that least knowes the  
dangers that he enterprises, as by this  
example is made manifest.*



The trees on a time went forth to select them a king, and in their progresse they came to the Oliue tree, and sayde vnto it raigne ouer vs and be king but it refused, saying, shall I forsake my fanelle, wherewith I am suppled, and man is nourished, no I wil not; & with these and the like reasons refused their offer. Then they came to the figge tree and sayd, raigne ouer vs; who answered shall I leaue my sweetnesse and fruites more delicate then the hony of *Hybla*. Then they came to the Vine and shee refused saying, shall I forgoe my sweet shade, and comfortable clutters, that comfort and make glad the heart of man, it shall not bee. Then spake the Bramble let me be king ouer you, that I may curbe you with sharpe lawes, & thus what the good refused, the worst offers to take vppe, and embrace, for none are more ambitious then the vnderseeming, as in the proposition before declared.

*Q. What*

Q. *What waters of all other are the most deceitfull?*

A. The teares of a woman, the which in the blessed weeper, are called the bloud of the soule.

Q. *What creatures of all other are the most wanton.*

A. Infatiate women, according to the Poet:

*Gallini Gallus ter qui ni sufficit unus,*

*Atter quini viri vix sufficit mulieri.*

One Cocke sufficeth twise five hen.

Scarce one lewd woman twise 5. men.

Q. *What women of all other are the most fruitfull?*

A. Beggars wiues, that of all other one would think should be most barrē.

Q. *Of imperious women what did Cato report?*

A. Cato sayde, our wiues rule the common wealth, for wee gouerne the people, and our wiues gouerne vs. To which purpose *Themistocles* said, O wife the *Athenians* rule the *Gretians*, I the  
*Athe-*



*Athenians*, thou me thy son thee. Therefore in my opinion he spoke not amis that sayde, hee neuer knew common wealth, nor priuate family well gouerned, where the hen crew, and the cock held his peace; for though it be sayde of women that they are so able of tongue, that 3. of their clappers will make a reasonable noyse for a market, yet though they talke, they should not commaund or at least wise should not gouerne.

*Q. Whether was the night or the day first.*

*A. Thal. Milesius* answereth, the night was before the day as in the creation is manifest, so the enening and the morning were the first day. From which notwithstanding wee vary in our opinions, as preferring the day before it: and for because the euening is but the latter part of the day, which must precede it.

*Q. How many colours are there in the Rainbow.*

*A. Va:*

A. Various colours, but two especially most apparant, a watry, and a fiery colour, which two colours expresse two iudgements, the one of water past, in beginning of the world; and the other of fire to come, in the end thereof.

*Q. Which is the longest day in all the yeere.*

A *S. Barnaby* answereth, that which hath the shortest night.

*Q. How many are the properties of good wine.*

A. As many as there are senses in mans body, for to euery sense should good wine haue a relation.

1 To the sight good colour, purenesse and cleerenesse.

2 To the hearing, being powred forth, a sparkling and speaking noise.

3 To the taste sweetnesse.

4 To the touching, coldnesse.

5 To the smell sweetnesse.

*Q. How many are the veines in the  
body*



*body of man?*

A. As many as there are dayes in the yeere, of which one thus writeth,  
That every thing we doe may vaine  
appeare,  
We haue a veine for each day in the  
yeere.

*Q. How many bones are there in the  
body of man?*

A. It is answered according to *Gal-  
len, Hippocrates*, and others, that there  
are in mans body 248. which are thus  
singly collected, in the head 49. in  
the breast 67. in the armes and hands,  
61. in the feet 60.

*Q. At what yeeres doth a child pre-  
sent halfe his height?*

A. Betweene the 3. and 4. yeere.

*Q. How many teeth hath he according to  
the Poets rule?*

A. *Sunt homini Dentes, triginta duo  
comedentes.*

The grinders which in time are said  
to cease,

Arc

Are numbred thirty two at best increase.

*Q. How many are the senses of the soule ?*

*A.* Though the sensible things of the world be numberlesse, yet the Organ of the sense that comprehends them are but five. 1. Touching. 2. Tasting. 3. Feeling. 4. Hearing. 5. Smelling.

*Q. What is the quickest and best sense of all other.*

*A.* The eyes.

*Q. Which is their best object and noblest use ?*

*A.* Their use is admirable and excellent in this world. 1. To distinguish and shew vs the variety and beauty of all things in the world, but yet their chiefe use shall be, through the effusion of his heavenly light, face to face, to see God in the world to come.

*Q. What sense had the greatest hand in the first transgression ?*

*A.* The



A. The eye.

Q. *How sheweth it his sorrow.*

A. By shedding teares, which no other sense doth or can.

Q. *From whence proceed teares.*

A. Out of the braines most thinne and liquid excrement, of which) being the moistest part of the whole body, and twice as much in quantity as the braine of an Oxe) it yeeldeth great plenty.

Q. *How doe they see?*

A. Not by sending the rayes vnto the object, but by receiuing beames from thence, which euer ende with pointed Angels in them, where if the object be far of, it ends in them in a sharpe point, and so the thing seemes small; if neere, in a broader point, and thereby seemes greater.

Q. *How many things are required to a perfect sight?*

A. Ninethings, viz.

1 Power to see.

2 Light.

- 2 Light.
- 3 The visible thing.
- 4 Not too small.
- 5 Not too thin.
- 6 Not too nigh.
- 7 Not too farre.
- 8 Cleere space,
- 9 Time.

*Q. What foure things bee those that be grieuous to our eye sight?*

- A. 1 Smoke out of the moist wood.  
2 Winde in a storme.  
3 Teares.  
4 To see our enemies fortunate,  
and our friends vnhappy.

*Q. What things doth the eyes most betray that a man would keepe secret.*

- A. Loue, and drunkenness.

*Q. What is the office of the eares, and and wherefore are they placed on high, with windings and turnings in them.*

- A. To receiue the sound or ayre into them, which formes a noise in their



the mases, whereof the soule makes a distinction; they are placed on high, because all sounds mount aloft; with turnings and windings in them, that the sound may not too hastily strike the braine: it is the slowest, yet the daintiest sence of all the other; for as those that haue no skill in Musicke, can perceiue a discord, & though they know what is good, yet finde what is euill; the most delightfull tone they heare is the Musicke of the Psalmes from the voyces of men and women.

*Q. Wherefore haue we two yeeres and but one tongue.*

*A.* That we should heare twise as much as we speake.

*Q. Wherefore haue our eyes liddes to shut them, when our eares are alwayes open, our eares fixed, and our eyes moueable?*

*A.* Our eares are open to heare the prooffe of euery tale, and vnmooued to the ende that though they quickly heare,

heare, they be not quickly moued to censure ouer rashly, and these two are the chiefe intelligencers, and seruants of the soule, the other three attend vpon the body.

*Q. How is the taste discerned?*

A. By veines which spread through the tongue and pallate, to distinguish euery rellish, the abusive pleasing of which sence, as experience teacheth, through *Cookery*, and *Sauces*, hath kild more bodies, then either the sword, famine, or pestilence.

*Q. Where is the seat of the smelling?*

A. In the nostrils; for as G O D breathed the breath of life into them, so makes he it their vertue by the seate of that sence in them, to distinguish all ayres, profitable or hurtfull to the body of men.

*Q. What are the benefits of good scents to the body.*

A. To purifie the braine, refine the wit, awake the fancy; to which purpose



pose old deuotion ordained Incense to make such minds the more apt for heauenly contemplations ; yet some are of opinion, these perfumes are but vnnecessary furnishings, since as the Prouerbe is, they smel best that smel of nothing.

*Q. From whence is deriued the power of feeling ?*

*A.* The feeling power which is the roote of life, spreads it selfe through euery part of the body, by sinewes, which discend from the head to the foot, and like a Net spread all ouer the body, she discernes (euen as the Spider sitting in the midst of her webbe) if ought do touch the outward thred of it, shee feels it presently shaking on euery side ; by this sence we doe discern, hot, cold, moist, dry, hard, soft, rough, pleasure, and paine.

*Q. What may the memory be compared vnto ?*

*A.* To the Sea and the Land, the  
part

'part that retaineth all, to the Land, that deuoureth all, to the Sea, being likewise the Lay-mans table-booke, that remembers much, and forgets much, her seat is in the hindermost part of the braine behind.

All which in manner may be thus varied.

*What is the body?* The dwelling of the soule.

*What the eyes?* The leaders of the soule.

*Q. What are the eares?* The portall of the mind.

*A. What is the care?* The interpreters of sounds.

*What the lips?* The leaues of the mouth.

*Q. What are the hands?* The workmen of the body.

*A. What the heart?* The receptacle of life,

*What the lungs?* The bellowes of



of the ayre.

*What the stomacke?* The orderer  
of the meats.

*What the bones?* The strength of  
the body.

*What are the legges?* The Col-  
lumes of the body.

*Aliter,*

*Cor sapit, & Pulmo loquitur, Felcra  
mouet iram,*

*Splen ridere facit, cecit amare iccir.*

Wisedome the heart, the lungs the  
laughter moue,

Gall, spleene, and liuer, anger, laugh-  
ter loue.

*Q. How are these following Denomis-  
nations, distinguished to their particulars  
as of reason, understanding, opinion, and the  
like.*

*A. 1. When by mouing from  
ground to ground she sifts things out,  
she obtaines the name of reason.*

*2. When by reason shee hath  
found*

'found truth and standeth fixed, shee is vnderstanding.

3. When she lightly inclines her assent to either part, shee is opinion.

*Q. What is the difference betweene wit, and will.*

A. Will is the Prince, and Wit is the Counsellor, which sits in counsell for the common good of the man; for what Wit resolves vpon, Will executes; Wit is the mindes chiefe Iustice, which often controules the false iudgement of Fancy; Will is as free as an Emperor, cannot be limited, barred of her liberty, or made wil by any coaction, when she is vnwilling to: and lastly, their chiefe vse is, our Wit being giuen vs to know God, our Wil to loue him being knowne.

*Q. Which are the three first members formed in the wombe after conception.*

A. The heart, the braine, and the liuer, the three chiefe members of life.

*Q. Which*



*Q. Which is the last made.*

A. The eye. The interpretation of the mind ; The last member formed in the wombe, and the first that loseth his motion in death, for in that exigent, the spirits of the sight betake themselves to the braine, as to their castle of refuge, a sure token of death.

*Q. When a man dies, which is the last part of him that stirres, and which of a woman.*

A. To answer merily and not altogether impertinently, tis said the last part of a man that stirs, is his heart, but of a woman, her tongue.

*Q. A wise man said, that from the most vildest creatures on the earth, just matter might be had whereby to glorifie God ; to this one answered, what tak'st thou from the Serpent, whereby to glorifie him.*

A. To praise him that he made me not such a one : To which purpose is here annexed a story of one, who seeing

ſing a Toade lie in the way fell a weeping; two Bishops comming by, inquired his reason, who answered, that the sight of that vgly and loathsome creature had admonished him of his ingratitude to God, that had neuer giuen him thanks for the excellency of his creation, beeing made after his owne Image, when hee being but as clay in the Potters hands, it was in his power to haue made him a vessell of dishonor, yea euen the basest and deformed, such a one as that Toade.

*Q. What is the most beautifull thing in the world.*

*A.* One answered, the Sunne, but another replied, that blinde men saw not that, and therefore hee concluded that Vertue was much more resplendent, which euen the blind might perceiue perfectly.

*Q. What is the strongest of all things.*

*A.* One answered, Wine, another a King, a third a Woman, and all these

G

are



are very powerfull, but truth is the strongest of all, which overcomes all things

*Q. Who is the greatest opposer of this Truth.*

*A.* One answered, the Pope, who as *Balens* recites, is so opposite, that commonly whatsoever he praises, is worthy of dispraise; for whatsoever hee thinkes is vaine, whatsoever he speaks is false, whatsoever he dislikes, is good, whatsoever hee approoves is euill, and whatsoever he extols, infamous.

*Q. What seate is ordained for Popes after this life.*

*A.* Heauen they continually sell, and daily offer to sale, and therefore Hell is their place in reuersion according to the Poet,

*Vendidit & cælum Romanus & Astra sacerdos.*

*Ad Stigias igitur cogitur ire demos.*

*Q. What part of speech is Papa, for the Pope.*

*A.* Part

A. Part of a participie, because hee partakes part from the Clergy, part from the Laity, and part from both without Mood or Tense,

*Papa nec Deus, Nec Angelus, Nec Homo; quid tunc.* the Pope is neither God, Angel, nor Man; what then? *Diabolus.*

Q. *Who are those that pray for all,  
Defend all,  
Feed all,  
Deuoure all?*

A. In an old picture, I found it thus written, The Pope with his Clergy, saies, I pray for you all; *Cesar* with his Electors, I defend you all; The Clown with his sack of Corne, I nourish you all: at last comes Death and sayes, I deuoure you all.

Q. *What little fish is that in the Sea that hath the greatest strength?*

A. The Rhemora, a little fish of halfe a foot long, which but by fastening vpon it, will stay a Ship vnder sayle



saile with winde and tide.

*Q.* What thing is a Lyon most afrayde of.

*A.* The crowing of a Cocke, and the noyse of a Cartwheele.

*Q.* What difference of Daies is there of the Christians, the Turks, and the Iewes Sabbath.

*A.* The Christians keepe their Sabbath on Sunday : The Iewes on the Saturday: and the Turkes on the Friday, in scorn of Christ that was that day crucified.

*Q.* What is death very fitly resembled unto.

*A.* To a woman or a shadow, for seeke it and it flies you, flie it and it seekes you : & so a Woman according to the Poet.

*Follow a shadow it still flies you,  
Seeme to flie, it will pursue you,  
So court a woman seee denies you,  
Let her alone, she will court you.*

*Q.* Wha

*Q. What is that, which of running becomes stand, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one.*

*It is answered, Ice.*

*Q. Whether was Christall ever Ice.*

*A. It is answered, that those waters which are congealed with a continuall and dayly cold, as by the space of ten or twentie yeares, are called Christall, by reason of their transparencie, and are for the most part found vpon the Alpine Mountaines, eleuated against the face of the North, where they become so hard that scarce they euer after yeeld to the hammer.*

*Q. What liquor of all other soonest extinguisheth the fire.*

*A. Vineger, for the exceeding piercing coldnesse and eagernesse it hath.*

*Q. What is the strongest of all things in the world.*

*A. Thal. Mill. answered, Fate; another Death, because it ouercomes all things.*

*Q. How*



126 *A Helpe to Discourse.*

*Q. How many letters are there in the holy tongue ?*

*A. As many as there are bookes in the old Testament, of which one thus further obserues, that as 22. letters forme our voyce, so 22. bookes containe our faith.*

*Q. What comparison is there betweene Prophets and Poets ?*

*A. Thus much according to the old verse :*

*Illi de rebus prædicere vera futuris,  
Hi de perteritis dicere falsa solent.*

*Englised.*

*Of things to come, these truely make  
vs know,  
What the other of things past, doth  
falsly show.*

*Q. Who werethose that were seene to eate after their deaths ?*

*A. Christ, Lazarus, the daughter of Iayrus and others.*

*Q. Vpon*

*Q. Vpon what kind of persons according to Diogenes opinion, are not benefits to be bestowed.*

*A. 1 Not vpon olde men, because they liue not to requite them.*

*2 Vpon children, because they forget them.*

*3 Vpon dishonest folkes, because they will neuer requite them.*

*Q. Who are those that see many things farre off, but little neere at hand?*

*A. Old men; blind in the present tense, but for the most part, quick-sighted in the preterimperfect tense.*

*Q. How comes it that the Husband seekes the wife, and not the contrary, the wife the Husband?*

*A. Because the man seekes that which he lost, that is his rib, which was taken from him in the forming of Woman out of his side, and therefore when a man marries a wife, what doth hee but fetch backe the rib which hee first lost.*



*Q.* What is the choosing of wines fitly compared unto.

*A.* Sir Tho. More was wont to say, to the plucking by casualty Eeles out of a Bagge, wherein, for euerie Eele, are twenty Snakes.

*Q.* What is the deereſt losſe of all others.

*A.* The losſe of time which cannot be recovered, of which one thus complains.

*Damna ſciorerum, ſed plus ſleo Damna dierum,*

*Quiſque poteſt rebus ſuccurrere, nemo diebus.*

Thus Engliſhed.

The losſe of wealth, I much lament  
But more what time decaies,  
For wealth may be regain'd that's ſpent  
But neuer losſe of dayes.

*Q.* It being demanded of Ariſtotle, whether a fault committed in drunkenneſſe were

*were to be punished or remitted, a man not being the himselfe.*

*A* It was answered, Hee which in drunkenness committed any offence was worthy of double punishment; first, for being drunke; secondly, for his offence therein.

*Q.* Who are those that draw death out of that wherewith others preserve life?

*A.* The Drunkard and the Glutton.

*Q.* What two *Minifillables*, are those that divide the whole world.

*A.* These two Pronownes, Mine and Thine.

*Q.* Of Retribution, how many be the sorts, and what are the best or worst degrees therein.

*A.* There are foure sorts, which are these following,

1. To repay good for good, fitness.

2. To repay euill for euill, peruerseness.

G 5

13. To



3. To repay euill for good, Diuel.  
lishnesse.

4. To repay good for euill, Bles-  
sednesse.

*Q* How many things are chiefly requir-  
ed in a good Chirurgeon?

*A.* These three properties.

1. A Hawkes eye.

2. A Lyons heart, and

3. A Ladies hand.

*Q.* Cato repented himselfe of three  
things, and what were they?

*A.* 1. That euer hee beleeued a  
woman.

2. That he euer spent time idly.

3. That hee euer went by water  
when he might goe by land.

*Q* What were those three things Saint  
Aultin wished he had liued to haue seene.

*Paulum in ore Romanum in flore Chri-  
stum in corpore.*

*A.* 1. Rome in her flourishing estate

2. To heare Saint Paul preach.

3. To haue seen Christ in the flesh.

But

But we, saith *Lactantius*, will giue God thanks that wee are not Pagans, but Christians, that wee liue in the time of the new Testament, and not of the Olde.

*Q. Plato giue thanks to nature for foure things, and what were they?*

A. 1. That he was a man and not a Beast.

2. That hee was a man and not a woman.

3. That he was a Grecian and not a Barbarian.

4. That he liued in the time of *Socrates*.

*Q. In how many formes doth a Physitian appeare to his Patient.*

A. In these three formes,

1. In the forme of an Angell when he promiseth helpe.

2. In the forme of a God when he performes it.

3. In the forme of a Deuill when he asketh his reward.

And



And therefore it is the Physicians rule,  
*Accipe dum dolet* : Take the sound fee  
whilest the sicke hand giueth it.

*Q. What three things are those that chiefly preserve life?*

*A.* A ioyfull Heart, a quiet Minde,  
a moderate Diet.

*Q. What two things are those that make equall the Miserable and the Happy.*

*A.* Sleepe and death.

*Q. What passion and disease are those that cannot be hid?*

*A.* Loue and the Chin-cough.

*Q. What is the cause that the Devill above any other beast of the field should assume the forme of a Serpent : and that out of the putrifaction of mans body, worms and serpents should be produced?*

*A.* It is answered, according to *Melancthon*, because man was puffed up with the Poyson of the Serpent in Paradise, the Devill hath ever since delighted in the forme of a Serpent, for the conquest then atchieved in that shape, and  
to

to this day it is reported, that in some part of Africa and Asia, are found Serpents that Devils doe inhabite: And that out of mans corruption, Serpents doe and should spring; the cause is manifest, that it is from the impuritie and filthinesse of sinne, of which as one implyeth, it is not vnnecessary, that out of a mans flesh, a substance of the greatest sinne against God, should creatures be ingendred of the greatest hate and enmity to man.

*Q. What is the wisest of all things?*

*A. Tha. Mil.* answered, Time; for it finds out all things, teacheth and altereth all things.

*Q. What People are those that haue but one Day and Night in the whole yeare?*

*A.* Those that liue vnder the Pole Articke, for to those the Sunne neuer ascends the Horizon 24. degrees, nor comes vnder it, so that they haue fixe signes aboue, and fixe beneath it.

*Q. Whether*



*Q. Whether may the Bat be reckoned amongst the number of birds or Mice?*

*A* The Bat possesseth such an evenness betwixt both, that shee cannot iustly bee sayd to be absolutely either the one or the other, for she hath wings but no feathers, shee flies but in the Evening, shee hath teeth which no bird hath, and she nourisheth her yong with milke, which no bird doth, yet because she hath wings and flies, wee reckon her among the Number of Birds.

*Q. What birds are the most wicked, but the shortest liv'd?*

*A.* Sparrowes, which for their much falacitie and wantonnesse, live not above two yeares. *Zenocrates* telles a story of a Sparrow, which pursued by a Hawke, flew into his bosome for refuge. which he tooke and kept, and the bird would still attend on him.

*Q. What creatures of all other, are the longest liv'd?*

*A.* Man, the Dawe, the Hart, and

the Phoenix, whereas most other compared with them are short, the Hare living but ten yeares, the Cat as many, the Goat, but eight, the Ass 30. The Sheepe ten, the Dogge 14 and sometimes 20. The Bull 15. the Oxe because gelded 20. the Sow and Peacocke 20, the Horse 20 and sometimes 30. the Dove eight, the Turtle eight, the Partrich twentie and five.

*Q What Creature of all other, sheds Teares at his death.*

*A. The Hart, that fearefull and drie creature that brayes after the water Brookes, Psal. 24.*

*Q. What chiefly fats a Horse?*

*A. The eye of the Master.*

*Q. One asked Aristotle what was the fruit of all his Philosophy.*

*A. Who answered, to do that out of a free disposition, which lawes and enforcements doe compell others vnto.*

*Q What kinde of Creatures are those that*



*that sleepe not with their owne faces?*

A. Painted women, for the most part suspicious harlots.

Q. *What is that, that is too hard for one to keepe, enough for two, and too much for three?*

A. A Secret.

Q. *To whom may a man best commit his secret.*

A. To a common Lyar, for hee shall not bee belecued though hee tell truth.

Q. *What waters of all others ascend highest.*

A. The Teares of the faithfull which God gathers into his Bottle.

Q. *Of all the Fishes in the Sea, which do our Naturalists obserue the swiftest.*

A. The Dolphin, which swimmes faster then either Bird or Arrow flies, which fish of all others, is most dangerous to Marriners.

Q. *What three Letters are those that make vs bond men and free.*

A. They

A. They are *E V A*, which inuerted are *A V E* the Angels salutation.

Q. *What two Letters are those that young Infants first cry out vpon.*

A. *E A*. according to the Poet,  
*Clamabant E A quicquid nascentes ab*  
*Eua.*

All cry out of *E*. and *A*.

That are borne of *Eua*.

The males especially vpon *A*. and the females vpon *E*. except *Zoroastes*, of whom it is read that hee was borne laughing, who as *Plinie* notes was the first finder out of *Magicke*.

Q. *What is that which being contained in it selfe, yet from it thousands doe dayly spring and issue.*

A. The *Eg* fro whence are produced, fowles, fishes, birds, and serpents.

Q. *Whether was the Eg or the bird first*

A. The reason of this cannot bee vnderstood naturally; since the *Egge* without the *Bird*, nor the *Bird* without the *Egge* could be brought forth,

But



But we are to vnderstand that the first  
 ranke of Creatures were immediately  
 from God without any other secon-  
 dary cause, and this great difference  
 there is betweene God the first nature,  
 and the second Nature.

*Q. What thinkest thou of this question  
 whether the drunken man drinkes v<sup>p</sup> the  
 wine, or the wine drinkes v<sup>p</sup> him.*

*A.* It is either, for when thou hast  
 the Wine in the cup, it is in thy power,  
 but when it is in thy body, thou art in  
 the power of it; when thou drinkest  
 first, thou takest the Wine for thy  
 pleasure, but after thou hast drunke it,  
 it taketh thee; first it is a seruant and  
 yeelds it selfe vnto the drinker, but af-  
 terwards spreading it selfe into the  
 veines, it becomes a Master, and is like  
 fire in the top of the Chimney.

*Q. In a certaine Banquet much wine  
 being giuen to Diogenes, hee poured it  
 downe on the ground, and being asked the  
 reason, why he spilt it,*

*A. Answer.*

A. Answered, If I drinke it, I not onely spill it, but it also spils me.

Q. *How many wayes doth man fall?*

A. The question is infinite, we die a thousand wayes, though we are born but one.

*Sunt hominum morbi mille sed una salus:*

He hath a thousand diseases and but one health.

Q. *The diuell asked a holy man, these three questions.*

1. *What was the greatest wonder that ever God made in a little circuite?*

To which the holy man answered, the face of man, that being all of one substance and forme, there should not bee found in all the world two men, their faces like in all things, and that in so small a roome God had blased all the sense.

2. *Whether the Earth were higher then the Heavens?*

To which he answered, that the body



dy of Christ which is the substance of the Earth, as from Adam, was exalted aboue the Heauens, and so the Earth to be higher.

3. *How much was the distance between Heaven and Earth.*

To the which the holy man answered (not containing himselfe any longer with patience) thou knowest the space better then I, for thou measuredst it when thou fellest from Heauen, so neuer I, at which speech the Deuill vanished away.

Q. *Diogenes being asked what wine of all others he loved best?*

A. Answered, that which he drank of another mans cost.

Q. *What is the heaviest burthen that the Earth beares?*

A. Sinne, for sinne weighes downe to Hell.

Q. *What tree in the forrest doth the Serpent most hate to come neare?*

A. The Ash according to Virgill, the fairest

of fairest in the wood, which the Serpent  
neither comes vnder, nor within the  
shade, as also the Iuniper tree.

Q. *What seed is that which ioyneth  
together England and France, and many  
other farre distant Countries?*

A. Heempseed, of which is made the  
sayles for ships, which traniport them  
farre and neare.

Q. *What three wayes are they among  
other that are not to be fornd cut.*

A. *Via avis, via Navis, via Iuuenis,*  
The flight of a Bird, the passage of a  
Ship, and the way of a yong man.

Q. *What foure things are those that  
especially peruert Iustice.*

A. 1. Fat gifts.

2. Hatred.

3. Fauour.

4. Feare.

Q. *What may Law in the abuse thereof  
most fully be compared vnto.*

A. To a thicket of Brambles, into  
which by tempest the poore Sheepe  
being



being driuen from the plaines, come there for refuge, and to loose their fleeces.

*Q. What was a great man of this Kingdome vsed to compare Courtiers vnto?*

*A. To Ember weekes or Fasting. Eues; the hungriest and the leanest of themselves, yet bordering still vppon great ones.*

*Q. Who be those that may lie most freely and without controule?*

*A. 1. Great men that few men dare reprove.*

*2. Olde men that few men can gaine say.*

*3. Trauellers that may lie by authoritie.*

*Q. What is that which is commendable both to doe, and not to doe?*

*A. To know when to speake, and when to keep silence, according to the Poet.*

*Scire lequi laus est, laus est quicquid scire tacere*

*tacere,*

*Illa magis pulchra est, hac quoque pulchra magis.*

*Q. What things are those most virtual and of greatest secretie and force above other.*

*A. Christus vim verbis, vim gemmis, vim dedit herbis:*

*Verbis maiorem, gemmis, herbisque minorem.*

*Or thus,*

*Stellis ac herbis vis est, sed maxima verbis.*

*Englised.*

*To herbes, and stones, much vertue  
Christ affords,  
But more to speech, for life and death  
are words.*

*Q. What is the greatest of all moveable things, yet commanded by the least violence or strength?*

*A. A Ship commaunded by the sterne, a little peece of wood.*

*Q. Who is the most renowned for memorie*



*more that stories make mention of.*

*A. Seneca, who writes of himselfe that he was able to recite 2000 names after they were once read vnto him.*

*Q. What breakes the shell at the coming out of the chicken.*

*A. It is answered, and that by a double reason, the one because in that time, the shell by continuall heat and sitting vpon becommeth tender and soft, so that the least stirring effecteth it; another cause of breaking thereof, and that is the principall, is the defect of nourishment, which at the end of the time is wasted in the shell, which the chicken wanting exposeth it selfe to seeke, and so breaketh it, as likewise the defect thereof is the naturall cause of all other Birds.*

*Q. Whose Cocke, whose Dogge, and whose seruant may bee kept at the cheapest rate.*

*A. The Millers Cocke, the Butchers Dogge, and the Inne-keepers. seruant*

seruant.

*Q. What was that Citie Aristotle  
somagnified aboue others for beauty, large-  
nesse and strength.*

*A. The Citie of Babylon, the Walles  
whereof were fiftie cubits thicke, 200.  
cubits high, this Citie was foure-  
square 15. miles from corner to cor-  
ner, 60 miles in compasse, it had 100.  
Gates, with thresholds and postes of  
Brasse, which when it was taken by  
Darius by drawing the riuer *Euphrates*  
drye, those that dwelt in the farthest  
parts heard not of it in three dayes. It  
was destroyed according to the Pro-  
phesie of *Ieremie*, and is now a desert  
for wild beasts.*

Hereafter follow certaine Gram-  
maticall Questions.

*Q. Which is the best verse in all Vir-  
gill?*

*A Aeneid. 6. Discite Iustitiam mo-  
H niti*



*miti, & non temnite Diuos.*

*Q. Which is the worst in all Virgill.*

*A. Aeneid. i. Flectere si nequeo superos, Acheronta mouebo.*

*Q. Which is the worst in all Ouid de arte amandi.*

*A. Semibonumque virum semi virumque bonum.*

*Q. Which is the best of all Tullies Epistles?*

*A. The best and longest of all that is extant, is, ad Q. fratrem propretorem minoris Asiae, most excellent, and worthy the reading of it.*

*Q. Which of all the Fathers is the hardest, of all the Poets the most crabbed.*

*A. Tertullian and Persius, which Persius when Tertullian read, & found it so craggy and hard, he threw aside; saying, if he would not be vnderstood, he should not be read.*

*Q. Expound me this verse.*

*Furfur edit Panem, Panem quoque sustineamus.*

*A. The*

*A.* The last word is diuided into three, and thus construed, *Sus* the sow, *edit* doth eate *furfur* Bran, *Tinea* the Moth, *edit* doth eate *Pannum* cloath, *Mus* the mouse, *edit* doth eate *Panem* Bread.

*Q.* What is the difference betweene *os* for the mouth, and *os ossis* for a bone.

*A.* *Devorat os oris quicquid lucratur os ossis*: Whatsoever is gotten by *os ossis*, the bone, is deuoured of *os oris* the mouth.

*Aliter.*

*Os oris loquitur, sed os ossis roditur cre.*  
*Os oris*, or the mouth doth speake, but *os ossis*, or the bone is gnawne by the mouth.

*Q.* At the confusion of Babel, into how many languages was the world diuided.

*A.* *Epiphanius* and others doe write into 72. as many as there were worke  
H 2 men



men at the building.

Others thinke 72. as many as there were Nations in the world, which *Moses* recites to be 72.

*Q. What prebeminence haue our best Linguists aboue others?*

*A. The Hebrewes, that they drinke at the fountaines.*

*The Grecians at the riuers.*

*The Latines at the brookes.*

*English, and some others at the Lakes.*

*How are these 4. letters to be understood S P Q R.*

*A. Senatus, Populusq; Roma; yet one of the Sybils inuerted it thus: Serua populum quem redimisti: Now others haue turned them iestingly vpon the Pope by way of question and answer, as thus, Sancte Pater, quid rides: Resp. Rideo quod Papa sum.*

*Englised.*

*Holy Father, why dost thou laugh?  
I laugh because I am Pope.*

*Q. Who*

Q. *Who was that that was reputed an old man among children, and yet among old men lived to be a child?*

A. *Hermogenes*, who in his youth, was the best Rhetorician of his time; but in his age lost his sense, and forgot his letters, and so became a child in his dotage.

Q. *Who was the most excellent Geometrician of his time?*

A. *Archimedes* the Syracusian, who helde it possible to remoue the earth, had he had another earth to fixe his instrument vpon: Hee held it also possible to number the sand.

Q. *Why is honos for honour written with h. an aspiration, and onus for a burthen without.*

A. Because to the one all men aspire, the other few men desire.

Q. *Amongst all trees, which onely is of the neuter gender?*

A. *Balsamum*, or the Balme tree, found onely in Iudaea.



150 *A Helpe to Discourse.*

*Q. What debt is that which is alwaies paying, and neuer paide.*

*A. Charity and loue, which though wee euer pay, yet we must euer owe to pay.*

*Q. Why is the forme of money round?*

*A. Because it is to runne from euerie man.*

*Q. Why is Nummus Latine for money.*

*A. Of Numa Pompilius second king of the Romanes, and first that caused money to be made, and when copper pence, siluer pence, and golde pence were made, because euerie siluer peny was worth ten copper pence, euerie gold penny worth 10 siluer, therefore they were called Denarii, of Decem for ten.*

*Q. By what meanes may euerie man be counted an honest man.*

*A. By endeauouring to be what he desires to seeme.*

*Q. By what means should a man quickly*

*ly become rich: (counsell I say, quickly to be hearkned unto)*

A. To be content with little.

*Q. What creature of all other is the worst that the earth nourisheth.*

A. If it be demanded of wild beasts a Tyrant, if of tame the Adulterer: In another place he answered, on mountaines Beares and Lyons, in Cities, Publicanes and flatterers.

*Q. What creature is that which bites with the tongue?*

A. All creatures bite with their teeth, as is commonly knowne, but the flatterer bites with his tongue, and the wound is mortall.

*Q. Wherein doth man chiefly differ from beasts*

A. In two things especially, *Ratione, & Oratione*, in reason and speech.

*Q. Diogenes being asked why he wore his beard so long.*

A. Answered, to the end that when I see it and touch it, I may remember



my selfe to be a man.

Q. One asked Diogenes what hee should giue to haue a blow at his head?

A. Answered, a Helmet.

Q. What good thing is that which is more profitable vnto others then to him that hath it?

A. Beauty, that frayle and flying dowry, enioyed by looking vpon by others, being blinde to the owner it selfe.

Q. Which were the most lasting cloths that euer were worne?

A. The Israelites in the wildernesse, which in 40 yeares waxed not old.

Q. Which is a liuing word, and which is a dead word?

A. The spoken word is the liuing, the written word is the dead, of which one thus writes most wittily :

*Sic verbum vox viva licet, vox mortua scripta,*

*Scripta diu viuunt, non ita verba diu.*

Eng.

Englished.

Although the speaking word haue life  
The written word be dead:  
The written word shall last and be,  
When th' spoken word is fled.

*Q. What Beast is that that is unlike  
eyther to his Damme or Sire, and of  
a mingled kind brought forth by others, &  
produceth not his shape.*

*A. The Mule begotte betweene the  
Horse and the Aile; according to the  
Poet.*

*Dissimilis Patri, Matris diuersa figura,  
Ex alyis nascor, nec quicquam nascitur ex  
me,*

The Dog / in the hunts, is / and al keepeth /  
Wolf / woods norished things destroyeth /

*Q In what Lawes did consist the  
order of Drunkenesse among the Ro-  
manes.*

1 Not to trip in speech.

2 Not to vomit.

H 5

3 To



- 3 To drinke most at one sup.
- 4 Not to breath in the draught.
- 5 To leaue nothing vndrunke, if  
to cast on the ground.

Discourse of wonders domesticall and  
foraine.

*Q. Which are held the most strangest  
accidents in the Chronicles?*

- 1 The remouing of the earth.
- 2 The raining of bloud.
- 3 The multitude of mice in the Isle  
of Shepey, that could not bee driuen  
away. nor the place clenfed, till a flight  
of Owles came and deuoured them.
- 4 The Chaine of 24. linkes with  
locke and key that a flea drew being  
put about her necke.
- 5 The man that slept in the tower  
2. dayes and 7. nights, and could not  
be wakened during that space, by any  
noyse or violence, by pricking with  
needles or otherwise.

Afore

## A forraine wonder.

It is recorded by *Guicciardine*, *L. Vues*, *Erasmus* and others, of a certain Countesse of *Holland* that brought forth at one birth, 365. children, as many as there are dayes in the yeare, which were all baptized by a Bishop, and after dyed, which came thus to passe. A certaine poore begger woman loden with children, came to her dore, and craued an almes, which the Countesse not only denyed, but also called her harlot and strumpet, telling her wishall, it was impossible shee should haue so many by one man: which this begger hearing, besought God, who knew her innocent, to manifest it vnto her, by giuing her so many at one birth by her husband, as there are dayes in the yeare, which fell out accordingly.

Q. What is the greatest wonder in the  
art.



*Art of Navigation?*

A. The Needle of the Compasse, which touched with the head of the Loadestone, euer turneth to the north-pole, with the foot thereof to the South pole, touched with the one side, turneth Eastward, with the other side, Westward, &c.

*Of the Hermaphrodite.*

Whilest my mother bare mee in her wombe, she went to the Gods, to know what shee had conceyued, whether Male or Female: *Phæbus* sayd it was a Male, *Mars* a female, *Iuno* neither. Beeing borne I was an Hermaphrodite. After seeking my destiny from these Gods, *Iuno* sayde, I should bee slaine with a sword: *Mars* that I should bee hanged: *Phæbus*, that I should bee drown'd, which was my fortune.

Clim.

Climbing vp a tree, from thence I  
fell vpon my sword, my foote hung in  
a bough, my head in the water, so be-  
ing neither Male nor Female, but both  
I was neyther hanged, nor drowned,  
nor slaine, but all.

Q. Seeing the flye is so small a crea-  
ture, why hath Nature giuen her 6. feete  
to goe, beside winges to flye withall, when  
the Elephant so great a Creature, hath no  
winges, and yet but foure feet.

Another.

Seeing the wolfe brings forth more  
young then the sheepe, afterward wolues  
eate those sheepe, men kill those sheepe, and  
yet how comes it that there be more sheepe  
then wolues.

Q. What did our auncients holde to bee  
the greatest wonders in the world.

A. The Pyramides of Egypt built by  
the Israelites, vnder the oppression of  
Pharaoh, which were 50. cubites high,  
40. cubits thicke, in compasse twelue  
Germane miles: The tower of Pha-  
raoh,



158 *Of wonders domestical,*

*raah*, the Walles of Babylon, The Temple of *Diana* of *Ephesus*, The tombe of *Manſole* and others.

*Q. There are three thinges memorable that Spaine boasts of, and what are those?*

1 A Bridge, ouer which the water flowes, that is vsed to runne vnder all other bridges.

2 A City compassed with fire which is called *Madrill*, by reason of the wall that is all of flints, enuiro-ning it round about.

3 An other bridge, on which continually 10000. cattell are fed, vnder which the water runs 7. miles vnder ground, and then breakes foorth againe. Besides a great mountaine of Salt, from which, whatſoeuer is taken, it presently increaseth to the quantity againe.

*Q. In what part of the World is it that trees breede liuing creatures?*

A. In the Isles of *Oichades* in Scotland, wherein growes a tree neare the  
sea

sea side, that beares a fruit like vnto a fowle, which dropping downe into the water, becomes a liuing creature, like a Ducke, if it fall vpon the drye land, it purifies and turns to nothing: but this is reported rather by historie, then by the people of that Countrey.

*Q. May it bee that without wood an Oxe boyle it selfe.*

A. By preconiecture to forerunne this Discouerie, might leade a man into some conceyted admiration, therefore to stoppe that labour of the braine, the Schythians teach vs this secret of their necessity: for liuing in a Country where grows no wood, they kill an Oxe, and then take out all the bones from the flesh, and of the bones make a fire that roasts or boyles him, & so it is sayde the Oxe roasts or boyles himselfe.

*Q What was the answer of Bias to one that demanded of him what was done*



done in hell?

A. That he neuer was there, nor euer talked with any that came from thence.

*Albertus Duke of Saxony was wont to say, that hee had three Monasteries, three wonders in his Citie, and what were they?*

1. Piedicant Fryers which had much corne and no fields.

2. Franciscans, which had much money, and no rents.

3. Of the order of *S. Thomas*, which had store of children and no wiues.

*2. What are the differences betweene the former and later ages of the Worlde, for length of dayes, stature of body, beauty, riches, and the like.*

A. The difference in some degrees is very great, in others more small: for first concerning length of dayes; or long life betweene the former ages, and the later, there is no comparison:  
for

For before the flood men liued 900.  
and odde years, as *Methusaleth*, *Adam*,  
and others : Now with vs the odde  
yeares are almost counted long life;  
and then as the Age was long, so the  
size was great, large of stature, mightie  
of strength, which in our times are  
shrunke vp to a handfull: For Beautie,  
the Scriptures make mention of *Vashti*,  
*Esther*, and others, and our Chronicles  
of *Rosamond*, *Matilda*, *Shores* wife, and  
others, all liked and approoued of by  
Kings; yet notwithstanding the bla-  
zed features of these, many are of opi-  
nion, that some Beauties of our times  
of lesse note are not inferiour to some  
of these, if not exceeding: And as  
for riches, *Abraham*, *Lot*, and *Iob* are  
styled for their mightinesse in that  
blessing: to let passe the two former,  
whose Heardsmen diuided the Coun-  
tries, and come to *Iob*, concerning  
whom is more particularly expressed,  
whose substance in Cartel, as the Scrip-  
ture



362 *Of wonders domesticall,*

ture testifieth, was 7000. *sheepe*, 3000. *Cammels*, 500. yoke of *Oxen*, and 500 *shee Asses*, and at last, all this was doubled.

Amongst some others, to produce in paralell neere our times, this one: It is found in a Record in the Tower, that *Syr Hugh Spencer* the elder, who liued in the time of King *Edward* the second, had in substance, and for the prouision of his house 28000. *sheepe*, 1000. *Oxen* and *Steres*, 1200 *Kyne* and *Calues*, 140 *Mares* and *Colts*, 160 *drawing Horse*, 2000. *Hogges*, 300. *Bullockes*, 40. *Tunne of Wine*, 600. *Bacons*, 600. *Muttons in Larder*, 10. *Tunne of Syder*; *Plate*, *Iewells*, and *Money* 10000. pound. This done, the Censure is suspended: and left to the iudicious Readers consideration to giue verdict.

THE



Hereafter follow certaine Epi-  
grams, some olde reuiued,  
and some new pub-  
lished.

*I. Of a Lawyers absence.*

**A** Vertuous Dame that saw a Law-  
yer come,  
Iustly reprov'd his stay so long from  
home,  
Saying to him that in his absence  
thence,  
His wife might lacke her due bene-  
uolence:  
But to bee quit himselfe of such dis-  
grace,  
Answer'd it thus by putting of a  
Case, One



One owes a hundred pounds, now  
tell me whether  
Is best, to haue such payment altogether,  
Or take it by a shilling, and a shilling,  
Whereby the Bagge might be the longer filling:  
Sure, quoth the Dame, I thinke it were  
no losse  
If one receiu'd such payment all in  
grosse,  
Yet in your absence this may cause  
your sorrows  
To feare for want your wife should  
twelue pence borrow.

Epig.

Epig. 2. *In Getam.*

*Getas* from Wooll and weauing first  
beganne,  
Swelling and swelling to a Gentle-  
man:  
When he was Gentleman, & brauely  
dight,  
Hee left not swelling till hee was a  
Knight:  
And from a Knight, thus higher to sur-  
mount,  
He swell'd on bigger till hee was a  
Count,  
And still proceeding carelesse of his  
first,  
He swell'd to be a Lord, and then hee  
burst.

## Epigr. 3.

*Proverbs upon Complexions.*

To a *Red* man reade thy Read,  
With a *Browne* man breake thy bread,  
At



At a *Pale* man draw thy knife.  
 From a blacke man keepe thy wife,

*Exposition.*

*The Red wise, The Browne trusty,  
 The Pale peevish, the Blacke lustie.*

*Epig. 4. In superbum.*

I tooke the wall, one thrust me rudely  
 by,  
 And told me the Kings way did open  
 lye.  
 I thank't him, that he did me so much  
 grace,  
 To take the worse, leaue me the bet-  
 ter place;  
 For if by th'owners wee esteeme of  
 things,  
 The wals the Subiects, but the way's  
 the kings.

## Epig. 5.

N IX } Snow.  
 IX } 9.  
 Cor N IX } A Crow.

NIX I that the winters daughter am  
 Whilſt thus my letters ſtand,  
 Am whiter then the plume of Swan  
 Or any Ladies hand.

IX Take but a way my letter firſt,  
 And then I do incline,  
 That ſtood before for milke hit ſnow  
 To be the figure nine,  
 And if that further you deſire  
 By change to do ſome trickes,  
 As blacke as any bird I am,  
 Cornix By adding Cor to nix.

Epig. 6. De ſanit. & Medico.  
 Health is a iewell true, which when  
 we buy,  
 Phyſitions value it accordingly.

Epig.



*Epig. 8. In Amorosum.*

A Wife you wisht me (Sir) rich, fayre  
 and yong,  
 With French, Italian, and the Spanish  
 tongue,  
 I must confesse your kindnesse verie  
 much;  
 But yet in truth Sir, I deserue none  
 such,  
 For when I wedde, as yet I meaneto  
 tarry,  
 A woman of one Language Ile but  
 marry,  
 And with that single portion of her  
 store.  
 Expect such plenty I would wish no  
 more.

*Epig. 9. Upon an Usurer and an  
 improp. Parson.*

A Clergy man that oft had Preacht,  
 From

' From his stopt steeple throte,  
And to his congregation teacht  
Full oft this certaine note,  
There could no Vsurer be sau'd,  
Vnlesse he did restore  
What he so wrongfully had shau'd  
From th'backes of needy poore:  
Vpon a time it so fell out,  
This Vsurer did meete  
The Parson as he went from Church,  
And thus he did him greete;  
Good Sir (quoth he) I wonder much  
You take such fruitlesse paine.  
To preach against a sinne thats such  
As you your selfe maintaine;  
' But ten in the hundred do I take,  
On good occasion when,  
But you a hundred do reserue,  
Allowing out but ten:  
The Parson hearing him say so  
Began to be affeard,  
And neuer preacht against that sinne,  
To this day that I heard.

I

Epig.



*Epig. 10. In Aulam West.*

Westminster is a Mill that grindes all  
 Causes,  
 But grinde his Cause for me there hee  
 that list,  
 For by Demurs, and Erros, stayes and  
 clauses,  
 The tole is oft made greater then the  
 grist.

*Epig. 11. In Iacobum.*

Hee that doth aske, Saint *James* doth  
 say shall speed,  
 O that King *James* would answer so  
 my need.

*Epig. 12.*

Epig. 12. *Consilium.*

From the Confessor, Lawyer, and physician,  
Hide not thy Case on no condition,

Epig. 13. *Hayw. Rent.*

By lease without writing once let  
a Farme.  
The Lesser most lewdly the rent did  
retaine.  
Whereby the lesser wanting writing  
had harme.  
Wherefore hee vowed whilst life did  
remaine,  
Without writing neuer to let thing  
again:  
Husband (quoth the wife) that thing  
againe reuert,  
Else without wryting you cannot let  
a fart.



## Epigram. 14.

One time as was my ordinary went,  
 I went abroad into the fields to hunt,  
 Started a Hare, pursu'd her with full cry  
 And had neere wearyed her, when by  
 and by

Miso, because I hunted in his grounds  
 Let lose his running dogges, and baukt  
 my hounds

From thence, that sport I vtterly for-  
 swore,

Being so vnkindly crost by such a Bore  
 So shunning the open fields and for-  
 rests wide,

My common haunt was by the water  
 side,

For what thought I, though lands in-  
 closed be,

Yet Seas and Riuers questionlesse are  
 free :

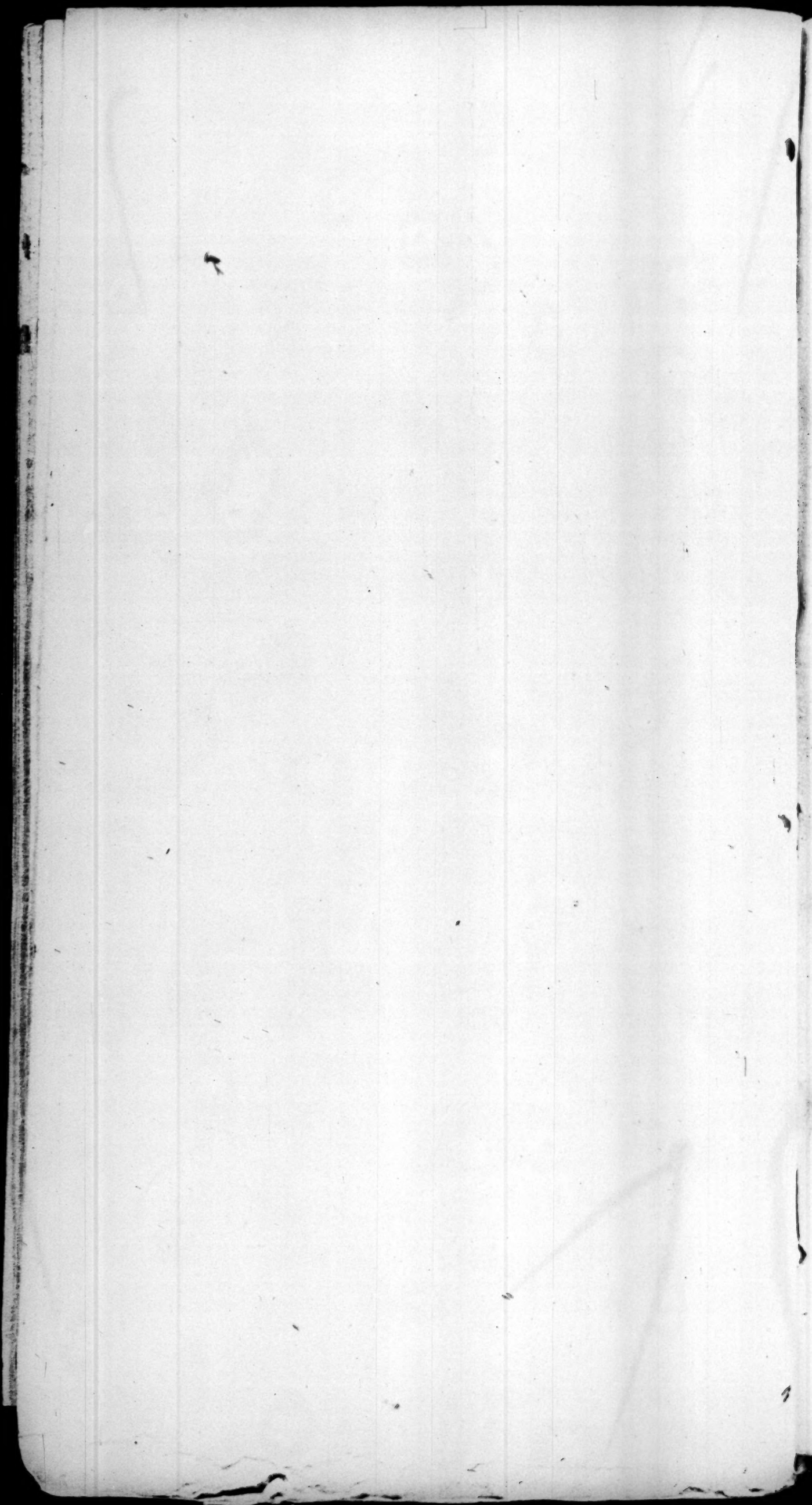
There will I sport mee with the scaly  
 frie,

Fearelesse though all the world were  
 standing by.

I had

I had not scarce cast in my bayte to  
take,  
But straight one comes, it seems he hast  
did make  
That bids mee packe when first I did  
appeare;  
Away went I, it was no fishing there:  
Scarce knowing now what sport to  
entertaine,  
Being banisht both the earth and wa-  
try plaine,  
I tooke a peece next time, and foorth-  
with went,  
To sport me in the airy regiment,  
Where hauing scarce discharg'd to kill  
a Daw,  
Another comes & brings me statute law  
Vpon my peece, where I it lost, then  
swore  
I nere would hunt, nor angle, nor  
shoote more.  
Then tooke I dice in hand, my heavy  
fate;  
Thus crost in al, & lost my whole estate  
I 3                      H E R E







HEREAFTER FOLLOW  
eth certaine Epitaphs on sundry  
dry persons.

1. On the Usurer.

**H**ere lies at least ten in the hundred,  
Shackled up fast both hands and feet  
That at such as lent money gratis wondered,  
The gaine of Usurie was so sweet,  
But thus being now of life bereaue,  
Tis 100. to 10. he is scarce gone to heauen.

Epit. 2. Vpon a Spendthrift.

Here lies lacke carelesse, (sheete  
Without Tombe, without thought, without  
That liu'd in the Alehouse, the Bowling-  
And dide in the streete. (Alley



## Epit. 3. Upon a riotous Courrier.

Here lies he now, where no man sees,  
 That liv'd by crooked hams and knees,  
 Yet in his heart did boyle that lust,  
 That nought could quench, but earth and  
 dust,  
 Where if he had sooner beene layde,  
 Lesse summes his reckoning would have  
 payde.

## In Papam Pium quintum.

*Papa Pius quintus moritur, res mira quod  
 inter  
 Pontifices tantum quinque fuere Pii.*

*Pius* the fift is dead, and vnderstood  
 Of some so cald, because but five were  
 Good  
 In all the line of Popes.—

*Fallir ego nam nemo pius re, nomine tan-  
 tum,* Pon

*Pontifices constat quinque fuisse pios.*  
 Yet erre I doe in this to their more  
 shame.  
 For none were good indeede though  
 fuc in name.

*Certaine verses fixed vpon  
 a childe laide in S.  
 T. Hospitall.*

Conceiue a fault by me conceiu'd  
 By my seduced mother.  
 Who vowes vntill she be a wife,  
 I nere shall know a brother;  
 And for this hospitall is rich,  
 And hath a plenteous purse;  
 And she is poore and cannot pay,  
 She hath put me here to nurse.  
 No further she imparts her selfe,  
 Then that she is a sinner,  
 Though not the last that so shall erre,  
 No nere then th'first beginner,  
 How ere she here hath packt me vp  
 The witnesse of her shame,

I 5

And



And left me vnto you to feede,  
To cloathe, and giue a name.

*Vpon the vnequall diuision of the earth, how  
some haue all, and some none.*

Though th'earth's the Lords, and all  
that is therein,

And nothing really mans owne but  
sine,

As is the sea, the tributer of fountaines  
The sheepe and cattle on a thousand  
mountaines:

Though he that all these made, doth al  
these feede,

And of no creature, ayde doth stand  
in neede,

Yet doth he frō his high exalted throne  
Suruay the wayes men title these their  
owne;

He sees his earth, the base of this fayre  
frame

Intayld to greatnesse, to their bloud  
and name.

Meate

Meate to the rich, in Akers of such  
store

That what makes one too prowde,  
makes ten too poore.

Some of his walking earth he sees haue  
gold

That rusts for vse too se'doe being told  
And some again so scāted in their need  
Their sinnowes cracke before their  
bellies feed;

Some choycest dainties sea and land  
afforde,

To surfet on seru'd daily to their bord:  
And some again are so penurious fed,  
They thinke they fare rich if they pur-  
chase bread.

Anothers glory lies vpon his backe,  
And hauing plēty there appears no lack  
Veluets & silks, & robes of endles wast  
Altering with humour to giue fancy  
tast.

When as some other whose successe  
more bad,

Tugs 60. years like leather n *Adā* clad,  
For



O

*Epitaphes.*

For skinnes or figge leaues for to hide  
his skinne,  
Whose heart being plaine, hee cannot  
this way sinne:  
Whose total substance all his hopes to  
boote,  
Was neuer worth the trust of such a  
shute.  
What should I say of this vnequall  
lotte,  
Would God thus haue it: surely I  
thinke not:  
Though some distinctions hee would  
haue to bee,  
Yet not in such a terrible degree:  
Hee would not haue thee see thy bro-  
ther lacke,  
Then flake thy cost, and cloath some  
naked backe;  
Hee would not haue thee see thy  
brother pine,  
But him sustain'd from that excesse of  
thine:  
If for thy selfe thy whole endcauours  
tend, If

If what thou hast thou wouldst bee  
thine heyre and spend,  
Then know like that rich glutton  
thou mayest craue,  
A droppe, and be denide, because he  
gaue  
Not to the needy, crummies that did  
belong,  
Droppes were denide him for to  
coole his tongue:

*Vpon the late Starre.*

This yeare there hath appear'd a strea-  
ming starre  
Within our native Hemisphere or  
clime,  
But whether it brings vs newes of  
peace or warre,  
Of plague, or famine, who i't can di-  
uine?  
Though some interprete it to change  
of State,  
Hostile inuasion, or some great mans  
end: Rumors



Rumors of warres here landed to vs  
late,  
Or like particulars that they en-  
tend:  
But since the Character hath such a  
letter,  
That none can vnderstand but he that  
writ,  
Let's feare the worst, our sins, and make  
vs better,  
And not to other ends enterprete it,  
For in the same there's matter vnder-  
hil'd,  
Which shal not to our knowledge be  
made plaine,  
Till the portant and purpose bee ful-  
fil'd:  
For neuer came such messengers in  
vaine:  
How ere with meekenesse, "let vs kisse  
the rod:  
Hoping the best, yet leauing al to God.

*Epit.*

*Epit. 4. St. Tho. Becket.*

*Pro Christi sponsa, Christi sub tempore  
Christi  
In templo, Christi verus amator obit.*

*Englished:*

*For Christ his Spouse, his Cause, and  
at Christ tide,  
Within Christs temple, Christs true  
louer dyde.*

*Epit. 5. Written by a Religious Gent:  
before his death.*

*Earth take my earth, Sathan my sinne  
I leaue,  
The world my substance, Heauen my  
soule receiue*

*Epit. 6.*



*Vpon Ionas in the Whales belly.*

Buried I am, and yet I am not dead,  
 Though neither earth inclose, nor  
 stone me keepes,  
 I speake, I thinke, with liuing ayres  
 am fed,  
 In liuing tombe, in vnfaddom'd  
 deepes,  
 What wight besides my selfe for  
 shame or grace,  
 Ere liu'd in death, in such a tombe or  
 place.

*Epitaph. 6. In Verolanium.*

*A forgotten Citie, sometimes  
 neere Saint Albons.*

Stay thy foot that passest by,  
 Here is wonder to discry,  
 Churches that inter'd the dead,  
 Here themselves are sepulchred,  
 Howles where men slept and wak't,  
 Here

Here in ashes vnder rak't :  
 In a word to allude,  
 Here is corne where once *Troy* stood,  
 Or more folly home to haue,  
 Here's a *City* in a graue:  
 Reader, wonder thinke it then,  
 Cities thus should dye like men,  
 And yet wonder thinke it none,  
 Many Cities thus are gone.

*Epit : 7. Vpon a Chambermaid,*

Vnderneath this stone is laide,  
 A Ladies sometimes Chambermaide,  
 Who was yong and plump and prety,  
 And yet a Maid, alas 'twas pittie.

*Epit. 8. Vpon a Lone sicke youth.*

Here lyeth he, he lyeth here,  
 That bounst and pittty cride,  
 The Dore not op't, fell sicke alas,  
 Alas, fell sicke and dide.

*Epit.*



Epit. 9 *On a rich covetous Lawyer.*

Within this everlasting Tombe,  
 Whose house contains her dead till  
 doome,  
 Is one posselt here to abide,  
 That yet had liu'd, and had not dide,  
 If Death like him would haue agreed,  
 At any rate to haue been fee'd:  
 Or if he could at point of death,  
 That sold his wind, haue bought but  
 breath:  
 This crosse to him could neere so fall,  
 To haue wed the Church that woo'd  
 the Hall,

Epit. 10. *Vpon a Citizen.*

From wares and cares & fained breath  
 Heere I at last am freed by death,  
 If that my dealings were not iust,  
 The more I feare, the lesse I trust,  
 What though 100. Blue coates sing.

My

My friends did ;mourne, the bels did  
ring:

The earth receiu'd me with applause  
All doth not better mend my cause,  
Fed I the hungry, cloath'd the poore,  
Made I these friends to goe before?  
No, I left wealth behind vnspent,  
Coines vnreceiu'd that I had lent,  
And suites vnended wag'd by cost:  
And all I left behind is lost,  
Good deeds I did, and gifts I gaue,  
Those went before me, those I haue.

Epit. II.

*A memento for mortalitie.*

Taken from the view of Sepulchres of  
so many Kings and Nobles, as lye  
interred in the Abbey of West-  
minster.

Mortality, behold and feare  
What a change of flesh is here,  
Thinke how many royall bones  
Sleep



Sleepe within this heape of stones,  
Hence remou'd from beds of ease,  
Dainty fare, and what might please,  
Fretted roofes and costly showes,  
To a rooſe that flats the noſe,  
Which proclaimes all fleſh is graſſe:  
How the Worlds faire Glories paſſe,  
That there is no truſt in Health,  
In youth, in age, in greatneſſe, wealth:  
For if ſuch could haue reſceu'd,  
Thoſe had been immortal liu'd;  
Know from this the World a ſnare,  
How that greatneſſe is but care,  
How all pleaſures are but paine,  
And how ſhort they doe remaine,  
For here they lie had realms and lands  
That now want ſtrength to ſtir their  
hands:

Where from their Pulpits ſecl'd with  
dust

They preach, In Greatnes is no truſt.  
Heere's an Aker ſowne indeed  
With the richeſt royaliſt ſeed,  
That the earth did ere ſucke in,

Since

' Since the first man dide for sin,  
Here the bones of birth haue cride,  
Though Gods they were, as men they  
dyde;

Here are sands (ignoble things)  
Dropt from the ruin'd sides of kings,  
With whom the poore mans earth be-  
ing showne

The difference is not easily knowne,  
Here's a world of pompe and state,  
Forgotten, dead, disconsolate. (Kings,  
Thinke then, this sith, that mows down  
Exempts no meaner mortall things,  
Then bid the wanton Lady tread,  
Amid these mazes of the dead.

And these truely vnderstood,  
More shall coole & quench the blood  
Then her many sports aday,  
And her nighty wanton play,  
Bid her paint till day of doome,  
To this fauour she must come,  
Bid the Marchant gather wealth,  
The Vsurer exact by stealth.

The proud man beat it frō his thought,  
Yet to this shape all must be brought,



A short addition or memento hereunto  
 annexed upon the death of *Queen*  
*ANNE.*

See here this plotte for all her store,  
 With greedy throte still gapes for more:  
 Which with our griefe, and her successe,  
 Concludes not now in emptinesse,  
 For newly now shee hath tom'bd in earth,  
 One great in good, as high in birth,  
 Into a hopefull Prince the mother,  
 Wife to one King, and sister to another,  
 A king her father, every way borne high:  
 Match' t great, lin'd great, in speare of  
 maiestie:

Yet notwithstanding this blond high discēt  
 As rich in vertue, and more eminent,  
 Respectiue liberall, with a pleriteous hand,  
 Where desert crav'd, or she might under-  
 stand,

A needfull good, or seasonable supply,  
 To such her streame of goodnes neere was  
 drie,

Nor

'Nor could the Labourer (heaven beeing  
her desire)

Who gave their verdit, sigh to want their  
hire,

For where that wisdom thought it fitt  
to pay,

It was her vertue not to keep't a-  
way:

Yet shee with these, and thousands more  
beside,

From us was gone the moment that shee  
dide:

Gone like that fatall day of us deplor'd,  
As soone to be cal'd backe as shee re-  
stor'd:

'For though shee be from us so lately  
fledde,

She's as far from life, as Adam so long  
dead:

Beeing gathered to that Sepulchre of  
Kings,

That best can shew they are but mortal  
things:

When



Gone like that fatall day of vs deplor'd,  
As soone to be cal'd backe as wee re-  
stor'd:

The mixture of whose bones, that now  
not ake,

Me thinks should mutine, and the buil-  
ding shake,

To sympathize the royalty they had,

How simply there regarded, meanely  
clad,

Where they shall sleepe untill that trumpe  
be blowne,

That rends up sepulchres and teareth  
stone,

Seueres the ioynted buildings raisde  
high,

Confusing all in twinkling of an eye.

Here.



Hereafter follow certaine Riddles, or  
witty Propositions.

*Riddle I*

**S**phinx a certaine monster of Thebes  
proposed a Riddle to all that pas-  
sed by the way, which whosoever  
could not resolve, hee carried to the  
top of a high rocke, and from thence  
threw headlong downe, which Riddle  
was as followeth:

*Quod pedibus binis, animal meat abs-  
que ruinis,  
Mox graditur Ternis, post claudicat  
atque quaternis.*

K

Engli-



*Englisht more at large.*

What creature is that in the Worlde,  
that first goes vpon 4: feet, afterwards  
vpon 2 feet, afterwards vpon 3: feete,  
and last of all vpon 4 feete againe.

This after the fall of many, was re-  
solved by *Oedipus* to be a man, which  
first in his childehode, creepes vpon  
his hands and knees, as vpon 4 feete, af-  
terwardes in his better strength walks  
vpon 2 feete, afterwards in declining  
yeares walkes with a staffe, as with 3.  
feete, and lastly in his second child-  
hood or decrepit age, creepeth vpon  
all 4. againe.

*Riddle 2.*

By what strange marriage was that,  
that this more strange kindred was  
produced, that two mothers shoulde  
produce two sonnes, that shoulde bee  
the sonnes of their sonnes, brothers  
to

to their husbands, and vnckle to each other, and yet both lawfully borne in wedlocke, and they their true mothers.

*Resolution.*

These two women had two sons that married crossly one the others mother, and had each of them a son there by which were thus allyed as before mentioned.

*Riddle 3*

What part of man may that part be,  
That is an implement of three,  
And yet a thing of so much fled,  
No woman would without it wedde,  
And by which thing, or had or lost,  
Each marriage is made vp or cist.

*Resol.*

The heart of a man a triangle figure, the beginning of love, and of euery match likely to prosper.



*Rid, 4. Homers fatall Riddle.*

Certaine Fishermen vpon the Sea  
 hauing beeneficcing themselues from  
 vermine, meeting *Homer* by the shore  
 side, proposed this Riddle vnto him;  
 What is that which hauing taken, we  
 haue lost, and hauing not taken wee  
 haue kept, still meaning indeed their  
 vermine, which he, dreaming of their  
 fishing, dyed for griefe, because hee  
 could not resolue it.

*Rid: 5.*

First, my mother brought me forth,  
 when shortly after I the Daughter  
 bring forth my mother againe.

*Resol.*

Of water is first made ice, which af-  
 terwards melts, and brings forth wa-  
 ter

*Riddles.*

195

ter againe, and so the daughter brings forth the mother, as the mother first the daughter.

*Riddle 6.*

What one man was that that slewe at once the fourth part of the world,

*Resol.*

*Cain* that slew his brother when there were but foure persons in the world.

*Riddle 7.*

Who were those that fought before they were borne?

*Resol.*

Iacob and Esau in their mothers wombe,



## Riddle.

What Sepulchre is that, and where  
doth it stand,  
That toucheth neyther heauen, nor  
earth, nor sea, nor land.

*Resol.*

The Tombe of *Mihomet*, beeing a  
chest of Iron, drawne vp by load-  
stones, to the top of *Mecha*, a church  
belonging to the Persians, whether the  
Turkes goe a pilgrimage, as Christians  
to *Ierusalem*, to the Sepulchre of  
Christ.

## Riddle. 8.

There was a man bespake a thing,  
Which when the owner home did  
bring,  
He that made it did refuse it,  
And he that bought it, would not vse it  
And he that hath it doth not know,  
Whether he hath it, I or no,

*Resol.*

*Resol.*

A Coffin bought by another  
for a dead man.

*Riddle 9.*

Two Sisters standing ouer a Tombe,  
thus bewaylde the dead therein inter-  
red. A'as, here lyes our mothers hus-  
band, our husband and the Father of  
our children, and our father, how  
could that be?

*Resol:*

It is meant of *Lots* daughters, o-  
uer the tombe of their Father.

*Riddle 10.*

That which thou lookest on with  
thy eyes (O Traueller) is a Sepulchre,  
yet without her carcasfe, is a carcasfe,  
yet without her sepulchre. yet both  
carcasfe and sepulchre, and how can  
that be?

*Resol:*

The piller of salt, *Lots* wife was tur-  
ned into.



*Iosephus* testifies that hee saw that  
pille - of salt, and went purposely there  
to behold it.

*Riddle.*

Two Gentlemen Stewards were  
sent to the Towne to buye wine, and  
the one making more haste than the  
other, had bought all the wine, which  
was onely 8. gallons, returning home-  
wards met the other, who was going  
thither, told him he had bought al that  
there was, neuerthelesse hee would  
be content to let him haue halfe, so he  
could measure it iust in his measures,  
which were 2 3. gallons, and a 5, gal-  
lons, and how was that done?

*Resol,*

In this manner, first hee filled his  
measure of three Gallons, puts it into  
the measure of five gallons, filles the

3, againe, put 2. into the 5, then puts the 5. into the 8. then puts the one into the 5. and then fills the measure of 3. and puts it into the 5. having one single gallon before, which so made it 4. and so equally measured it forth.

## Riddle I I,

*In densis silvis venor bis quinque catellis  
Quod capio, perdo, quod non capio mihi  
(Verso.*

## Englised.

In thickest woods I hunt with beagles  
ten

After the chase, which when I doe describe,  
I dispossesse mee of not vsfull then,  
And what I take not, only that keep I.

## Resol:

One scratching his head with both  
his hands.



## Riddle 12

Learning hath fed me, yet I know not  
 a letter,  
 I haue liu'd among bookes, yet am nee  
 uer the better:  
 I haue eaten vp the Muses, yet I know  
 not a verse,  
 What student this is, I pray you re-  
 hearſe.

*Reſol.*

A worme bred in a booke,

## Riddle 13.

What is that which produceth teares  
 without ſorrowe, takes his iorney to  
 heauen, but dyes by the way, is begot  
 by another, yet that other is not begot  
 without it.

*Or thus.*

What is that which if it bee ſcene  
 cannot be taken, if it be taken cannot  
 be

bee held, and when it is thought to be something, by and by it turnes into nothing.

*Resol.*

Smoake.

*Rid: 14.*

When I liued I fed the liuing, now I am dead, I beare the liuing, & with swift speed walke ouer the liuing.

*Resol.*

A ship made of an Oke, growing fed hogs with acorns, now bears men, swims ouer fishes.

*Rid. 15.*

Christopher bare Christ, Christ bare the world, where then stode Christophers feet?

This must bee answered by another Oedipus or Palamon.

*Riddle*



## Riddle 16.

First I was small, and round like a  
 pearle,  
 Then long and slender, as braue as an  
 Earle,  
 Since like a Hermit I liu'd in a Cell,  
 And now like a rogue in the wide  
 world I dwell,

*Resol.*

First, an Egge, Then a worrne cal-  
 led a Silke worrne; then inclosed in a  
 huske, and last of all a Butterflie,

## Riddle 17.

There is a body without a hart  
 That hath a tongue, and yet no head,  
 Buried it was, ere it was made,  
 And lowde and speakes, and yet is  
 dead.

*Resol:*

A Bell which when it is cast, is  
 founded in the ground.

*Ride*

## Riddle. 18.

Far in the West I wot not where,  
 Are trees men say which oysters beare;  
 That oysters should be bred so bie,  
 Me thinkes it soundeth like a lie,  
 That female Plants I know that true;  
 In London streets beare oysters new,  
 And fish and flesh, and now and then,  
 They beare I tell you handsome men.

## Resol.

Euery man or woman is a tree tur-  
 ned vpwards, and vpon such Trees  
 you know what fruites are borne in  
 London.

## Riddle. 19.

All day like one that's in disgrace,  
 He resteth in some secret place,  
 And seldome peepeth forth his head  
 Vntill day-light be fully fled;  
 When in the Maids or Goodwifes hand  
 The Gallant first hath grace to stand.

Whence



*Whence to a hole they him apply,  
Wherein he will both live and dy.*

*Resol.*

*A Candle.*

*Riddle. 20.*

*One evening as cold as cold might be  
With frost & haile and pinching weather,  
Companions about three times three  
Lay close all in a pound together,  
Yet one after other they tooke a beate,  
And died that night all in a sweate.*

*Resol.*

*A pound of Candles.*

*Riddle. 21.*

*A man and no man, seeing and not see-  
ing, in the light and not in the light, with*

a stone and no stone, strooke a bird and no  
bird, sitting and not sitting, vppon a tree  
and no tree.

*Resolution.*

*Androgynus* the Euenuch in the twy  
light strooke a Bat, with a pumice  
stone, sitting vpon a mustard tree.



HERE





HEREAFTER FOLLOW  
certaine ceasonings or Iettes to  
laugh out the end of a short  
Discourse.

*Iest. I.*

**V**?on a time at a banquet certaine friends meeting to bee merry, to further their purpose, one began to broch this proposition: What part of the body was the most honestest; to to which one replied, The eyes, another the heart; a third the braine; some one thing, some another. *Antonius* being bid to speake, sayd, the mouth because it is kist in salutation, beheld to be the honestest: another held that to be the honestest part we sit with, because by that the honestie and welfare of the whole body is preserued; and againe  
for

for a second reason, because that euer was accounted the most honest and worthy part or person which first sits downe, and that is the hindermost part to which probabiltie al seemed to consent, and this last resolution for that time carryed it, vntill a second time meeting with *Antonius* vpon a like occasion, *Antonius* remembering the applause vpon his argument held he had receiued, gratifies him at his first sight, with a cracke from the nether most parts, who thereupon he seemed to be very angry. *Antonius* answered him, he had no reason for it, since he saluted him according to his owne argument, with the most worthy part, & that which he had preferred before the mouth, and so with laughter on all sides the controuersie ended. And therefore though *Clauidius Caesar* made a law that a scape should be no losse of reputation, and yet we thinke the contrary, and that

Now



*Non est urbanus cui retrosibilat annus*

*Iest. 2.*

There was a Gentleman vppon a time that from no great reason that he had, tooke occasion to commend the clearenesse of his Beere, as another vpon a time to Sir Thomas More the well rellish of his Hop: To whō the first answered, that if it had beene a little more cleare, one should hardly haue knowne it from water: The other, if it had hopped a little further, it had hopped into the Thames.

*Iest. 3.*

A certaine King had a foole, that kept a note-booke of all the follies (at least wise those which he thought follies) committed in or about the Court, vpon a time an *Aethiopian* horserider that professed great skill in horse-flesh chanced

chanced to arriue there, whose qualities being made knowne to the King, the King imployed him with 3000. pound to buy Horses in Barbary, which this foole vnderstanding, put downe into his Note-booke: which when the King heard of, hee seemed offended, and would know of his Lacke wit why hee had noted that? Because (quoth hee) I thinke hee will come no more vnto you; but what quoth the king if hee come againe, then (quoth he) I will put you out, and put him in.

## Iest. 4.

*Marcus Tullius Cicero*, seeing his brother *Quintus Ciceros* picture verie largely drawne to the middle, he being a man of very little stature, told the Painter his halfe brother was bigger then his whole.

To



To which purpose *Lentulus* sayd,  
when he saw his little nephew weare a  
great sword, who hath tyde my kins-  
man to his weapon.

## Iest. 5.

A certaine Phylosopher knocking  
at a great mans dore, the Porter espy-  
ing him but in meane attire, the Dore  
would not be opened, which hee per-  
ceiuing, immediatly goes backe, and  
changing himselfe into rich robes, re-  
pairs to the dore againe and knocks,  
and was forthwith let in, who entring,  
euer as hee went a long hee kissed his  
garments and made obeyfance vnto  
them; the reason being demanded by  
the Master thereof, hee was thus an-  
swered, *Honorantem bonoro*, I honour  
those that honour me; for what vertue  
could not, clothes could.

Iest.

*Jest. 4.*

A certaine Player beeing sicke and lying vpon his death-bed, the Priest came vnto him, and exhorted him to make his will, which hee said he would most willingly doe, (For quoth hee) I haue nothing but two geldings to dispose of, and I giue them to the knights and Barons of the Land.

And when the Priest asked him why he rather gaue them not to the poore: answered, I doe as Fortune doth, and she hath giuen all to the rich, and nothing to the poore, and therefore I will follow her in doing the like.

*Jest. 5.*

A certaine Rusticall Clowne came to an Archdeacon, and told him hee had married a woman, which was  
poore



poore but heretofore had beene rich,  
asking his aduice if hee might not put  
her away and marry a Richer, who an-  
swered he might not, why Sir (quoth  
he?) you haue got a diuorce from your  
poore benefice and taken a Richer.

*Iest. 6.*

A poore old Woman beeing sicke  
and weake, bequeathed after her death  
vnto the Priest her Henne, because she  
had nothing more, Now the Priest  
came and tooke her away, shee yet li-  
uing : quoth the woman, now I per-  
ceiue that our Priest is worst than the  
Deuill, for I haue oft times biddethe  
Deuill take her, and the Fox take her,  
and yet they spare her me, But once  
the Priest, and she is gone.

*Iest.*

## Iest. 7.

A certaine boysterous Rusticke, yet prompt and conceited, trauelling on the way with a long pike staffe on his necke, was suddenly and furiously assaulted by a great Mastiffe, which came vpon him with open mouth & violence as if hee would at once deuoure him who presently to withstand the danger, by rescue of himselfe, runs the pike and sharpe end thereof into his throte, whereupon he presently dyed, which the owner thereof seeing, comes earnestly vnto him, and betweene threatening and chiding, asked him why hee strooke him not rather with the blunt end of the staffe, why Sir quoth hee, because your dogge ranne not at mee with his tayle.

Iest.



## Iest. 8.

A certaine vaine glorious Souldier, bragged in all places that he came, of 9. Kings that hee had of his kindred, and going about to name them could reckon but fixe: a Player standing by told him he knew the rest, The three Kings of Colleyne.

## Iest. 9.

A certaine Astronomer had deuined of king *Henrie* the seuenth of England that he should dye in such a yeare, the king hearing of it, sent for him, and questioned if he were an Astronomer, who told him that he did professe that art, the king asked him if he could foretell where he should bee in the Easter-holydayes; he answered he could not, then quoth the king thou shalt see mee diuine more certainly, for I tell thee thou shalt bee in prison, whither hee  
sent

*Iest. 9.*

One asked a prostitute Ladie of Florence, how her children so likely resembled her husband, shee so vsually commersing with others; Andswered, I suffer no other to Board my ship before her carriage be full.

*Iest. 10.*

One asked a Painter, why, seeing he could draw such excellent proportions, he begot such deformed children, who answered, *In tenebris quidem fingo, sed in die pingo*, I make the one in the light, and the other in the darke.

L

*Iest. 12*



## Iest. 11.

A certaine conceited traueller being at a Banquet, there chanced a Flye to fall into his cup, which hee being to drinke, tooke out for himselfe, and afterwards put it in againe for his fellow being demanded his reason, answered, that for his owne part he affected them not, but it might be some other did.

There is extant to this Iest an Epigram of Sir Thomas Mores, which I haue here inserted.

*Muscas ē Cratere tulit Conuina priusque  
Ipse bibit : readit, rursus ut ipse bibit.  
Addidit & causam, muscas ego non amo  
dixit.*

*Sed tamen ē vobis nescio nūquid amat.*

*Thus Englished.*

Out of his glasse one tooke a Flic,  
In earnest or in iest

' I cannot tell, but hauing drunke  
 Return'd it to the rest.  
 And for he would offencelesse seeme,  
 He shewed his reason too,  
 Although I loue them not my selfe  
 It may be some here doe.

## Iest. 12.

One asking a merry bliade man  
 in what place he lost his eyes, answered,  
 from either side his Nose. So likewise  
*Diogines* beeing at dinner with a  
 bald man, thus sayde, honest friend I  
 will not speake thy contumely, but  
 commend thy haire that flew from so  
 bad a head.

## Iest. 13.

It is reported of one *James de Castello*  
 a Bononian, a man of eminent  
 knowledge and learning, but exceeding  
 little stature, sent an Embassadeur

L 2

to



to Pope Boniface the eight, insomuch that deliuering his Embassage the Pope imagining that hee kneeled on his knees, made vnto him long action with his hands that hee should rise vp, vntill one of his Cardinals gaue him to vnderstand that he was another *Zachews.*

*Iests.*

A certaine fellow condemned, and at the place of execution, began to disputeth with iudge by what conscience he could hang him a poore thiefe and no malefactor, who asked him by what conscience he could take from another that was not his, and thus the controuersie began and continued, till at last the hangman turnes him off, and so ends the strife.



A CONCLUSION TO  
 this book in way of answer  
 to him that demanded what  
 was the perfect use of  
 Bookes.

A. To increase knowledge, confirme iudgement, compare the times past with the present, and draw vse out of both for the future, to bring foorth the dead speaking and conferring their knowledge to the liuing, according as the Poet to this purpose wittily writeth.

*O blessed letters that combine in one,  
 All ages past, and make one line with all,  
 By you we doe conferre with who are gone,  
 And the dead liuing vnto counsell call, &c*



Booke the most sweet commendable and delectable household-stuffe in the world, the most free and trustie reprovers, for, *Nullus amicus magis liber quam.* Those dead, yet living companions, those regular obsequies, that speake not but when they are desired, and no longer then they are contentive from their Treasure what continuall Physicke hath the World received to purge out the dulnesse of naturall capacitie, and the very Image of death, as the Poet stiles it,

*Nam sine doctrina vita est quasi mortis Imago.*

Yet from this sweet and excellent society, what a part of the world are exempted and liue in darknesse; Therefore thou which enioyst the vse thereof, and art conuersant in their Counsels, be more in goodnesse as thou art in knowledge, and then this conclusion shall well besit thee, thy house, and thy household-stuffe.

Con

Conclusion.

*Tum foelix domus est, & tum numerosa  
supplex.*

*Cum pius est Dominus & bene parta do-  
mus.*

Englised.

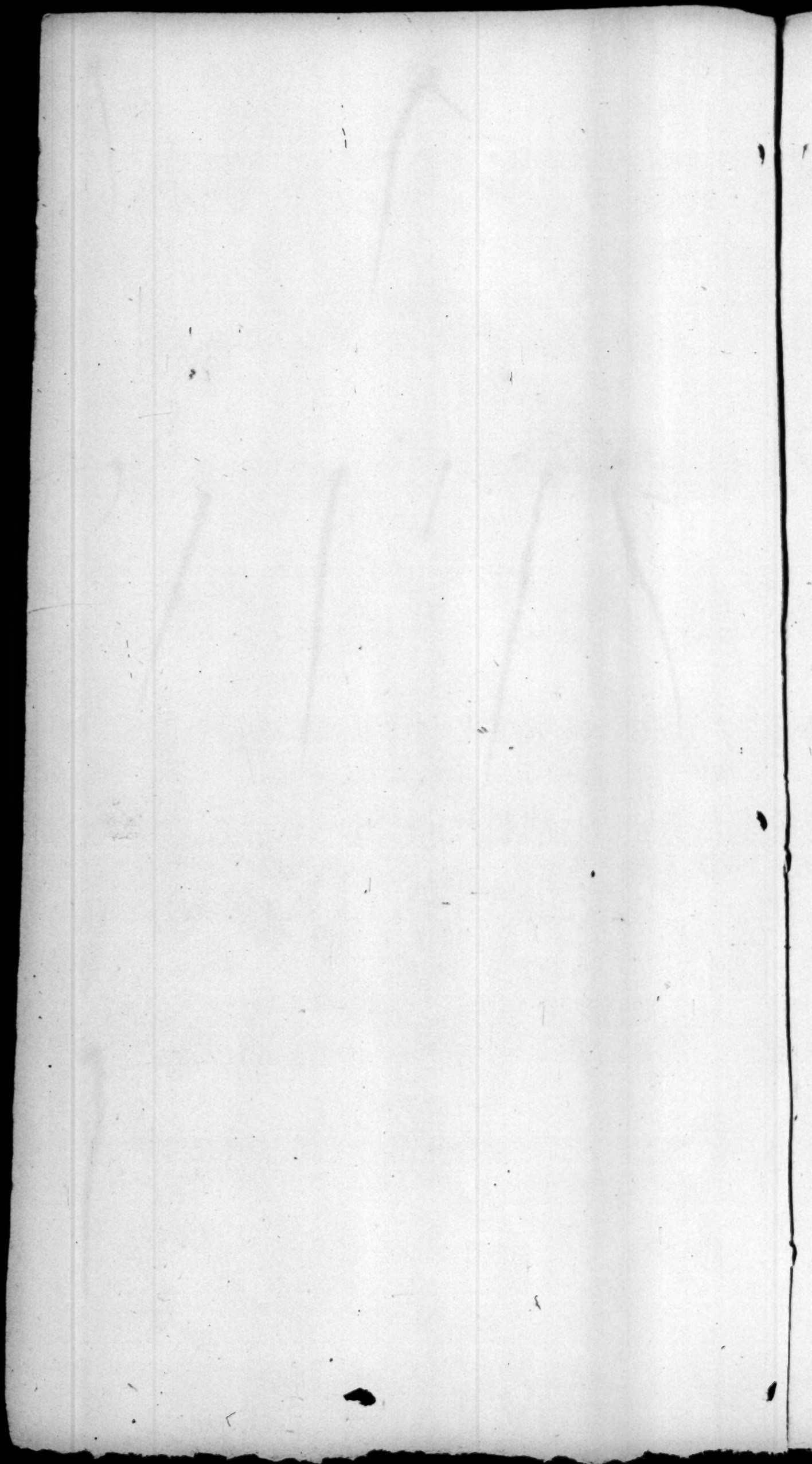
Happy the house the goods whereof  
excell.

When the owner's Godly, and those  
gotten well.

FINIS.







THE  
COUNTRY-MANS  
COVNSELLOR.

OR

Necessary addition to his yearely  
*oracle or Prognostication.*

Calculated by Art as a Tutor for  
*their helpe, that otherwise buy  
more than they vnderstand.*

Beginning with this yeare of our Lord  
God 1619. And so continuing  
forward as the Benefite and  
Vse shall incourage.

*With many other necessary Rule and  
Observations of much profit and  
vse being knowne.*

By E.P. Philomathem.

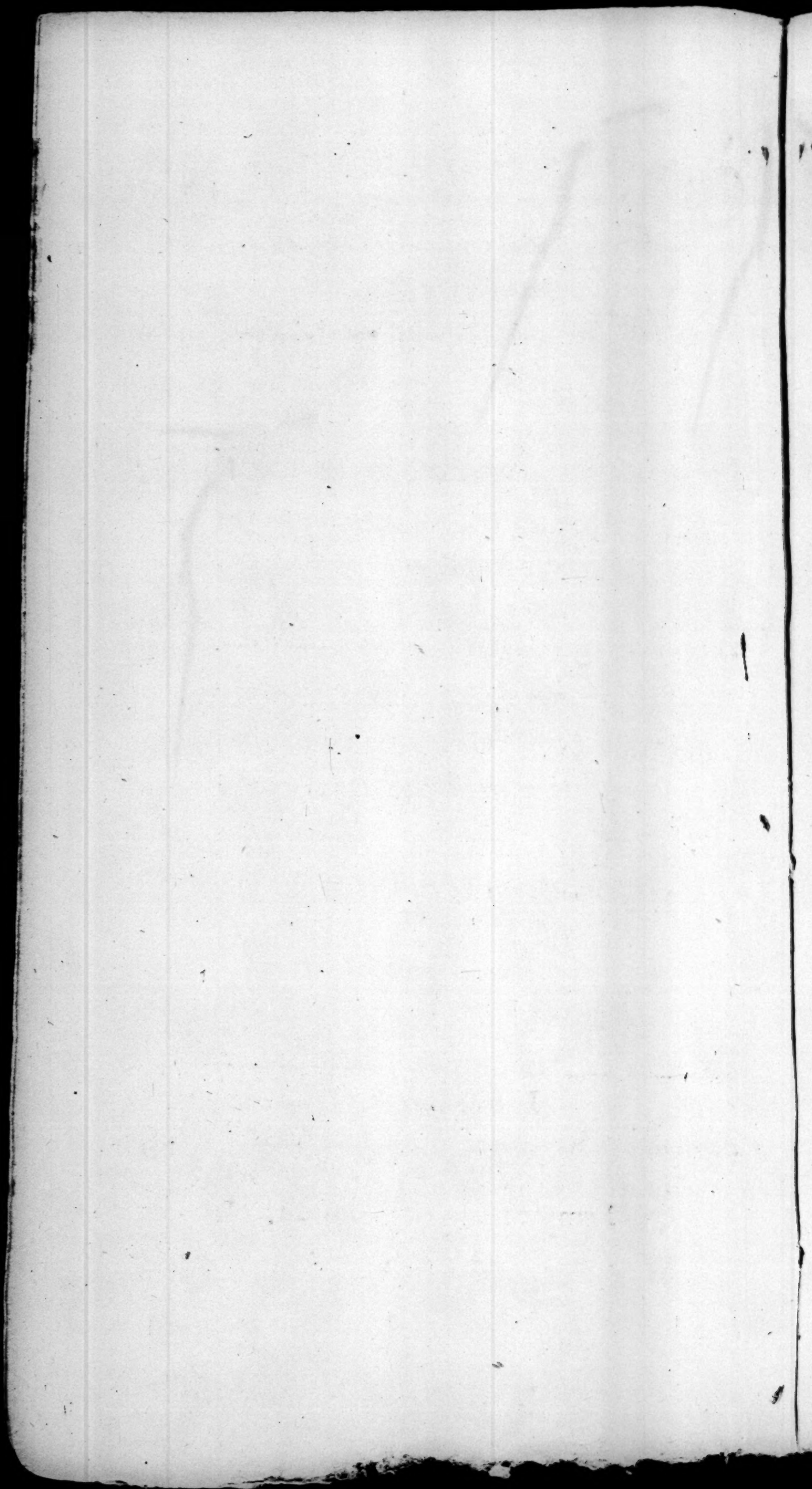
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L O N D O N.

Printed by Bern. Alsop for Leonard Becker,  
and are to bee sold at his shop in the  
Temple neere the Church,

1619,







TO THE BVYERS  
yearly of Almanackes and  
Prognostications.

Prefatio siue Admonitio pia & utilis.

**T**How whose short span of life, as plaine  
appeares,  
Hangs but vpon the waist of some few years:  
Which that Arithmetician best of men  
Cast but in his account threescore and ten.  
How soone they will determine digge thy  
grauē,  
Thou must obserue that seest what wings  
they haue,  
How with no sound they wheele their times  
about,  
Eating with silence Lines and Leases out:  
As here's a date but yesterday rennde,  
Nor more it seemes, yet doth a yeare con-  
clude;



In which that Dayry of little cost  
 Is now runne out, and that small valite lost  
 Wherewith it was purchas'd if thou not ex-  
 tend

Thy thoughts to make it thus farre forth  
 thy friend,

That euery yeare thy Almanacke thou  
 buyest,

Thou art one yeare nearer to the yeare thou  
 dyest.

And from that meditation so prepare  
 Thy life, that death neere seize thee un-  
 awares.

One yeare thus to another yeelding roome,  
 Haue filld up many a sepulcher and tombe,  
 Fretted out brasse with age, marble with  
 rust,

Conuerted generations into dust.

Frō which collect thogh nere so yong thou  
 bee,

This may doomsday finall yeare of thee;  
 And frō that motiue such a method borrow  
 As thou shouldst liue an age, or die to mor-  
 row.



A Briefe Chronologie of the  
times, wherein these famous  
men lived and  
dyed.

*Anno mundi.*

<i>Aristotle</i>	—————	3640
<i>Homer</i>	—————	3003
<i>M. T. Cicero</i>	—————	3980
<i>Virgil</i>	—————	3998

*Anno Domini.*

<i>S. Augustine.</i>	—————	400
<i>S. Anselme Bishop of Cant.</i>	—————	1080
<i>Agrippa the Magitian.</i>	—————	1550
<i>S. Bernard.</i>	—————	1130
		<u>S.</u>



S. Chrysoftome	—————	400
Erasmus,	—————	1528
Martin Luther.	—————	1520
Melancthon.	—————	1530

—————

yeares.

Since London and Paris were paved. 416

Since the building of London bridge. 435





Of a Yeare, and what it is, and  
*why it is most properly called*  
**ANNVS.**

**T**He word *Annus*, which most properly signifieth circle or Compasse, is here termed for the year, which is properly that space of time that the Sunne runnes through the whole Signes and Zodiacke, and the reason thereof is, for that as little Circles are called *Annuli* Rings, so the greater circles of time are called *Anni*, yeares or circuits, because they euer run round, and with continuall compasse, inuiron all thinges within the verge of Age.

*that*



*Q. What are the parts of a yeare?*

*A. Ver, estas, Autumnus, hiems sunt  
quatuor unus,*

*Qui si membra simul iunxeris annus  
erit.*

It containeth	Moneths Solar.	12
	Lunar.	13
	Weekes.	52
	Dayes.	365
	so many as there are veines in the body of man.	
	Howers.	8766

*According to the Poet.*

*Ter centum, ter viginti, cum quinque  
diebus,*

*Sex horas, neque plus integer annus  
habet.*

*Or thus,*

*Lxv. tria, c. capit annus quilibet in se,  
Addito sex horas anni compleueris oras.*

The

The yeare Astronomically, or Iulian yeare addeth thereto 6. howres, and 6. minutes, which euery fourth yeare increase to a day, which maketh the Leape yeare, or *bis sextill*, compounded of *bis* and *sextus*, because the 6. day next before the Calends of March is twise repeated, or reckoned, which indeed is the 25. of February, Saint *Mathias* day, so adding to the moneth of February one day, from whence proceedeth the difference betweene vs and other forraine accounts.

Q, Why is it called the Iulian yeare?

A. Because *Iulius Caesar* the first Romane Emperour caused the yeare according to the course of the Sunne, to be reduced to the number of daies and howres before exprest: and whereas *March* was the first Moneth of the yeare with the Hebrewes and Romanes, as now with vs, and *Iuly* was  
the



the fift moneth, called by the Romans *Quintilis*, the fift month, *March* being the first, which *Iulius Caesar* borne in that moneth altered, and called it *Iulius*, or *Iuly*, as *August. Caesar* (in whose raign Christ was borne) the moneth *Sextilis* or 6. moneth after his owne name, *Augustus*, now *August* with vs; and so reckoning from *March* the 1. Moneth, *September* according to his signification, will bee the seuenth moneth, *October* the 8. moneth, *November* the 9. Moneth, *December* the 10. month, which if you reckon from *January* they crosse their names,

Q. The holy Scriptures make mention of sundry thinges done at certaine houres of the day, not like vnto the houres of our account, as in S. Iohns Gospell, the Rulers sonne healed of his sicknesse, it is sayde at the 7. houre the Ague left him, and the Laborers that came into the vineyard, came at the 11. houre, and Christ in his Passion, tis recorded by the Euangelists

lists, that at the 6, houre was darknesse  
ouer the whole earth, and about the ninth  
houre he cryed with a loude voyce, and so  
gaue vp the Ghost. Now I would know by  
our account what howres of the day these  
were, as of the rest.

A. The Iewes did diuide their Ar-  
tificiall day into 4. quarters, allowing  
to euery quarter 3. houres, accounting  
the first houre of the first quarter, at  
the rising of the Sunne, and the third  
houre of the sayde quarter, they called  
the third houre, and the third houre  
of the second quarter they called the  
6. houre, which was mid-day, the third  
houre of the third quarter the 9. houre  
and the 2. houre of the 4. quarter, the  
11. houre and they called the 12. and  
last houre of the day Euentide: So  
the Rulers sonne being healed at the  
7. houre, it was with vs at one of the  
clocke in the afternoone: and the  
6 hower when darknes was vpon the  
earth at midday with vs: the 9. hower  
when



when Christ yeelded vp the Ghost, 3.  
a clocke in the afternoone; the Labo-  
rers that came at the 11. howre, came  
at 5. of the clocke in the afternoone, or  
an hower before Sunne-set.

*Q. How diuided they their night?*

*A.* They diuided their artificie.  
all night likewise into 4 quarters, cal-  
led by thē the 4. watches of the night;  
for the first 3. howres was the first  
watch, during which time all the sould-  
iers both young and old, of any forti-  
fied Towne or Garrison, were wont  
to watch; the second third hower  
they called the second watch, which  
was about midnight, at which time the  
young souldiers onely watched; and  
the third quarter of the night contay-  
ning also 3 houers; was called the third  
watch, in that season the souldiers of  
middle age did watch; and the last  
3. howers, called the 4. watch, was a-  
bout the breake of day, in which the  
old souldiers onely watched.

The

The day is accounted with vs for payments of money betweene Sunne and Sunne; but for inditements of murther the day is accounted from midnight to midnight, and so are fasting dayes.

*Q. How in the more purer and auncient times from the example of the Apostles were the dayes of the weeke named, since corrupte by the Heathens, and called after the names of the seven Planets, or their Gods.*

*A. One, or the 1. from the Sabbath, two or the 2. from the Sabbath, & three or the 3. from the Sabbath: and so of the rest.*

Our yearely Almanacks make mention (which many read but few vnderstand) of the Golden Number, Epact, Circle of the Sunne, Romane Indiction, and such like, of which I desire to know some reasons or vse.

*And*



*And first of the Golden Number,  
what it is, when it beginneth,  
and why it is so  
called.*

**T**He Golden number is a number of 19. proceeding from 1. to 19 and so beginne againe at 1. and is so called because it was sent in Golden Letters from Alexandria in Egypt, to Rome, and it is the number of 19. because in 19. yeares the Moone doth make all her sundry motions, and changes, and returneth againe to the place where shee first begunne: To finde out the aforesaide Number, adde 1 to the yeare of our Lorde, wherof you enquire, and diuide the same by 19. and the remainder shall bee the Golden number.

What

## What is the Epact.

**T**He Epact is a Number not exceeding 30. because the Moon betwene change and change, neuer passeth 30. dayes.

The Epact is thus found out, multiply the Golden Number of the yeare by 11. the product whereof if it bee vnder 30. is the Epact, but if it be aboue 30. then diuide the product by 30. and the remainder shall bee the Epact.

*The knowledge of the Epact serueth to finde out the Age of the Moone.*

The Goulden Number, and Dominicall letter, change the first of Ianuarie, and the Epact the first of March. Easter day neuer falleth lower then the 22. of March, neuer higher, then the 25. of April.

Shroue Sunday hath his Range betwene the first of February, and the seventh



seuenth of March. Whitsonday, betwene the 10. of May, and the 13 of Iune.

*What is the Equinoctiall, and wherefore is it, so called.*

**T**He *Equinoctiall* is a great Circle, which being in euey part equally distant from the two Poles of the World, diuideth the Spheare, in the very middest thereof into equal parts, and therefore it is called of some the *Cincture*, or girdle of the World.

It is called the *Equinoctiall*, because that when the Sunne toucheth this Circle, which is twice in the yeare, it maketh the day and the night of an equall length, throughout the world, which *Equinoctiall* happeneth in the Spring, and in Autumne, about the 11 of March, and the 13. of September.

*Q. What are those 12. signes or Images placed before our Calenders about the*  
*Ana-*

*Anatomy of mans body.*

A. Those 12. Signes or Images are 12. starres, euery one of them containing many starres, whose influences are very powerfull ouer humane bodies.

*Q What makes the full Moone, and whence proceedeth her Eclipse?*

A: Her opposition against the Sunne makes her full, but her Eclipse or darkening, caused when the Sunne is opposite vnto her diametally, and the Earth in the middest betweene them both, which being thicke and not transparent, casting his shadow to that point which is oposit to the place of the Sun, will not suffer the Moone to receiue any light from the Sunne, without whose supply shee is alwayes a darke body, for from it she borroweth all her light.

M

Zf



Of what substance bee the  
Starres.

**T**He starres bee of the same substance that the heauens be, wherein they are placed, differing only from them in thicknesse, which demensitude makes them more apt to receiue and retaine the light of the Sunne, which thereby become visible to our sight, for the heauens themselues being pure, thinne, and transparent, and without colour is not visible, as the Starres which shine as well in the day, as in the night, although not perceived by reason of the Sunnes greater light.

*Q. What motion, haue the starres?*

**A.** The selfe same motion that the Heauens haue wherein they are placed, which is as some say, by the *primum mobile* or first mouer, turned by God himselte, as euery one of the  
rest,

reſt by his proper intelligence, and whereas the 7 Planets or wandering Starres doe change their places, now here, now there, that is not by theyr owne proper motion, but by the motion of the heavens, wherein they are placed; for a ſtarre beeing of a round ſhape, hath no members to walk from one place to another, but only by the motion of the Heaven wherein they are fixed.

*Q. What compariſon is therein their greatneſſe betweene ſome Starres and the earth.*

*A.* Though their farre diſtance of them from the earth, makes their raye approach our eye in a ſharpe pointed Angle, whereby they ſeem to our ſight and iudgement no broader then our hand breadth.

Yet is every fixed Starre farre greater in compaſſe then the whole earth.

Every wandring ſtarre likewise is bigger then the ſame, *Luna, Venus, and*



*Mercury excepted.*

*Sol* is bigger then the  
Earth,

*Saturne.*

*Jupiter.*

*Mars.*

166	} Times.
95	
91	
23	

*Venus* lesser then the  
Earth,

*Mercury*, least of all and  
is contained of the  
Earth.

32	} Times.
3143	

*The Nature of these 7. Planets, or  
wandering starres.*

*Saturne* is colde and drie, *Jupiter*  
hot and moist, *Mars* extream hot and  
drie: *Sol* hot and somewhat drie: *Venus*  
temperately cold and moist: *Mercurie*  
of a changeable Nature, *Luna* cold &  
moist,

of

*Of the seven Ages of Mans life, with the  
predominancy of these 7. Planets  
or wandering starres, in  
euery one of them.*

The Astrologians haue diuided mans life according to the Diuision of the World into 7. Ages, ouer euerie which Age one of these Planets or starres, haue their Regiments assigned.

1 The first Age is called Infancie which beginneth with the first childhood, and hath his continuance for the space of 7. yeares, ouer which *Luna* or the Moone raigneth, as may wel appeare by their moylture, agreeing with the influence of that Planet, *Queene* ouer seas and foulds, and children.

2 The second Age, is Childhoode, which goes onward 7. yeares, more and continueth till the 14. yeare of their life, ouer which *Mercurie* is assigned



signed Patron, for then participating of their Regents influence, Children are inconstant, yet of some comprehending Capacity, somewhat inclinable to learne.

3 The third age proceedeth forward 8. yeares, and is termed *Iuuentus*, youth, or Stripling age, it wanders betweene 14. & 21. ouer which season *Venus* is predominant, for then they are amorous, lustfull, loathsome of childish follies, and inclinable to more dangerous vices.

4 The fourth Age beginneth at 22. and endeth 34. containing 12. yeares. In the which station the Epithite or Denomination, is a yong mā: ouer this age the Planet *Sol* is chiefe Regent, in which season, reason & discretion (like the beams thereof) begin to spread forth to enlighten the vnderstanding, and to exhale and sucke vp the thicke mists of ignorance & follie, and then begins a man to know he is  
a man.

5. The

5 The fift Age is called *Virile*, or Mans Age, and that proceedes where the other ends, & continueth forward fixteene yeares, ouer which season *Mars* is chiefe gouernour. Now in this time a Man begins to bee couetous, churlish, cholericke, &c.

6 The sixt Age runs forward 12. yeares more, and leaues him not till he hath numbred 62. this age is tearmed olde age, though his toe touch but the heele thereof. Now ouer this *Iupiter* is predominant, and hee inclineth to Iustice, moderations and Religion, and all other actions of goodnesse and piety.

7 The seuenth and last age, continueth forward 18. yeares, it leaues a Man at 80 in the clawes of weaknesse, and infirmity: For age it selfe, without sicknesse, which seldome liues at odds therewith, is an infirmity: to this decrepit Age few creepe to, by reason of the Planet *Saturne*, which is most

M 4

there-



melancholy and slow of all other, thereby his euill influence more inforcing a man, to decline and droope, become froward, cold, and melancholy, then otherwise he should,

*Likewise these foure diuisions of Mans life are compared in this manner to the 4. Seasons of the yeare.*

1 His Infancy to the Spring, hote and moist.

2 His Youth to the summer, hote and drie.

3 His Manhoode to Autumne, cold and moist.

4 *Senectus*, or olde age to Winter, colde and drye.

*Q. Why did men liue longer before the flood then since?*

A. Before that Deluge, the Planets were glorious in their Natures, and sent better influences into human bodies. There were not so many *Meteors, Comets & Eclipses* seene, from which

which innumerable defects and diseases doe proceede; The earth was more fruitfull, wholesome, powerfull in her Herbs, Plants, and Vegetables, theyr effects and vertues better knowne, which euer since the flood, which waſted away her fatneſſe, haue loſt much of their operations, and now ſince with age more infeebled in theſe weak and ſickly ſeaſons of our times, of which one thus writeth to our purpoſe.

*And now the ſpringes and Summers  
which we ſee,  
Like ſonnes of Women after fiſtie  
bee.*

Laſtly, they be more continent in their liues, more ſatiſfied in their deſires, which ſince, *Gluſtonie* and her *new Cookers*, haue kil'd more then the ſword, famine, or peſtilence.

Their knowledge in all Arts was more enlarged, the influences of the Planets better known, and how they

M 5

work



worke vpon humane bodies, as the  
same Author to the same purpose wit-  
tily followeth it.

*Then if a slow pac'd star had stolne away,  
From the Observers marking, he might stay  
Two or three hundred years to see it again  
And so make up his observation plaine.*

*Q. How is the World diuided?*

*A. Into two essentiall parts, the Cæ-  
lestiall and Elementall part, of which  
the Celestiall part containeth the 11.  
Heauens or Spheares, which are thus  
numbred.*

- |     |   |  |
|-----|---|--|
| The | 1 | Is the spheare of the Moon.                      |
|     | 2 | Of <i>Mercurie</i> .                             |
|     | 3 | Of <i>Venus</i> .                                |
|     | 4 | Of the <i>Sunne</i> .                            |
|     | 5 | Of <i>Mars</i> .                                 |
|     | 6 | Of <i>Iupiter</i> ,                              |
|     | 7 | Of <i>Saturne</i> .                              |
|     | 8 | Is the Spheare of the fixed<br>stars.            |
|     | 9 | Is the spheare of the second<br><u>moncable.</u> |

no Of

10 Of the *primum Mobile*,  
or first mouer.

11 The *Imperiall* Heauen,  
where God & his Angels  
are sayde to dwell.

The Elementall part, doth con-  
taine the 4. Elements, viz.

1 The Element of Fire, next to the  
Moone, and so downeward.

2 The Element of the Ayre.

3 The Element of the Water.

4 And lowest of all, the Earth.

Q If there bee so many severall Hea-  
uens, how comes it to passe that all these  
to the eye seeme but as one entire body?

A The reason hereof is, because  
they are all so cleare and transparant,  
that though they inuolue and couer  
one another, as the skin or skale of an  
Onion, yet being in their nature more  
bright, pure, and subtrill, then eyther  
Chrystall, or the most transparant  
Glasse, the sight doth pierce through  
them all as one, and viewes them all



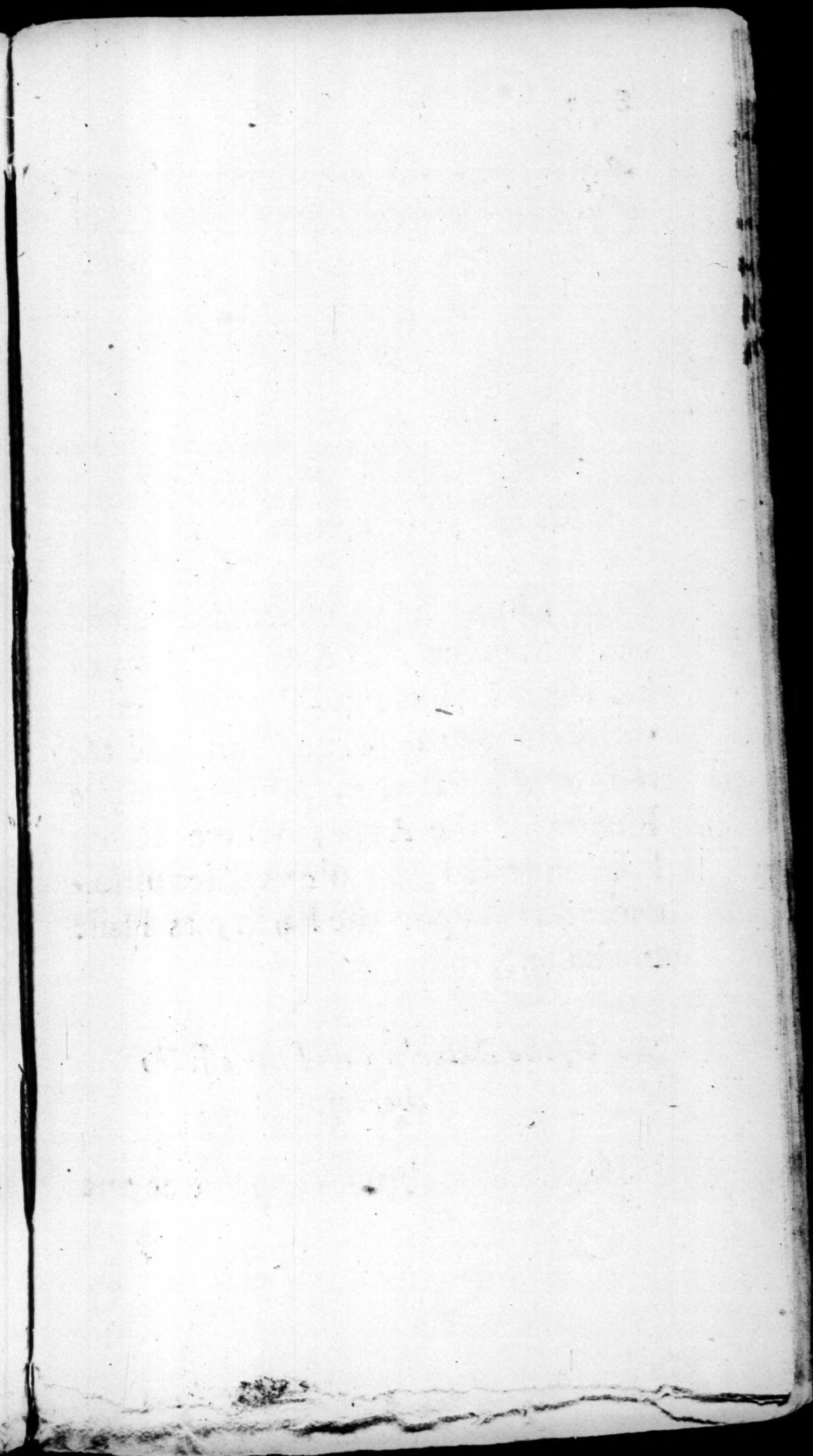
as one, though they are severall and of exceeding great thicknesse.

*Q. Into how many Regions is the aire devided?*

*A.* The Ayre is devided into three Regions, by the Naturall Phylosophers, both of Antient and moderne times, that is to say, into the highest, lowest, and middle-most Region: In the highest Region turned about by the Element of fire, are bred all lightnings, fire-drakes, Comets, Blazing-Starres, and such like.

In the Middle Region all cold and watry impressions, as Frost, Snow, Ice, Haile, &c.

In the lowest Region, somewhat more hot by reason of the Beames of the Sunne, reflecting from the Earth, and therein are bred all clowds, dewes, raines, and such like.





*A briefe discourse of the Naturall causes  
of sundry Meteors; as Snow, Haile, Raine,  
Winde. things well knowne in their ef-  
fects, though darkely in their  
causes.*

*Happie his estate, above the fate of  
Kings,  
That could but truly know the cause of  
things.*

You must first vnderstand that all  
watry Meteors, as Raine, Snow, or  
such like, are but a moist vapor drawn  
vp by the vertue of the Sunne & the  
rest of the Planets, into the middle  
Region of the Ayre, where beeing  
first congealed, are afterwarde dissol-  
ued and fall vpon the Earth, as Haile  
or Raine.

*Of the Raine how and the effects  
thereof.*

*If two Rainebowes appeare at one  
time,*

time, they presage Raine to ensue, But if one Rainbow presently after Raine, it betokeneth faire weather.

*Daneus* in his *Phisickes* saith, the Rainebow is made by reason of the Sunne beames, beating vpon a hollow clowde, their edge beeing so repelled and beaten backe against the Sunne, and thus ariseth varietie of colours by the mixture of clowdes. Ayre, and fierie light together, but as hee saith, it pretendeth little alteration or change of weather.

*Of the Wind, what it is, what the Motion and effect thereof, and from whence it proceedeth, though no man knoweth whence it cometh nor whither it goeth, as testifieth the holy writ.*

First then you haue to vnderstand, that *Aristotle* and the rest of his S. Ct, doe define the Winde to be an Exhalation, Hot and Dry, ingendred in the bowels



bowels of the earth, where breaking his prison, and violently rushing therout, is carried sidelong vpon the face thereof.

*Q* Why is not the motion thereof right upward, and downward, as well as alwaies sidelong.

*A.* Because that whilst by his heate, he striveth to mount vp and carry his course through the 3. Regions of the Ayre, the middle Region by his extreame doth alwayes beat it backe, so that thereby, together with the confluence of other exhalations rising out of the earth, his motion is forced to be rather round than right, and the reason why he bloweth more sharply one time than another, and in one place, more then in another, and sometimes not at all is as fumes that arise out of new exhalations, and out of Flouds, Fens, and Marishes may ioyne with it to increase his force, the defect or fulnesse, whereof may either  
allay

allay it or increase it; as also the Globe or rotunditie of the Earth, may by the cause of the blowing of it, more in one place than in another; or mountaines, hills, or woods may hinder his force from blowing in all places equally, whereas vpon the plaine or broad sea, it bloweth with an equall force; and as for the stilnesse or ceasing thereof, it commeth to passe diuers wayes, either by frost, closing and congealing vpon the pores of the Earth, whence it should issue, or by the heate of the Sunne drying vp fumes and vapours, that should increase it, and whereof it is engendered.

*The Nature of the 4 principall winds  
and their effects.*

1 **S** *Ubsolanus*, or the East winde, is  
hot and dry, temperate, sweete,  
pure, subtle and healthfull, and especi-  
ally in the morning, when the Sunne  
riseth



riseth, by whom he is made more pure and subtle, causing no infection to mans body, but expelling it.

2 *Zephirus*, or the West winde, is temperate hot, and moyst, and wholesome, especially in the eueing, it dissolueth frost, ice, and snow, and maketh flowers and graisse to spring, and some write that it produceth Thunder.

3 *Septentrio*, or the North winde, is for the most part cold and dry, repelling moysture and raine, and though it cause cold and numnesse, so nipping the fruits of the earth, and many times the forward buds of the Spring, yet it driueth away infectious and noysome ayres, and so is a meanes to preserve health.

4 *Auster* or *Notus*, the South winde is hot and moyst, breeding thicke cloudes and sicknesse.

*Natural*

*Naturall causes of Earthquakes.*

**P**Leenty of windes got into the bowels, holes, and cranies of the earth, and violently rushing out, and the earth suddenly clotting vp againe, causeth the shaking or earthquake, which is generally a fore-runner of warre.

*Of Thunder and Lightning.*

**W**Hen an Exhalation hot and dry, mixt with moysture is attracted into the middle Region, and there inclosed in the body of a cloud, now these two contraries thus included in one place together, fall at variance, and cannot bee reconciled, but breake the prison wherein they are pent, the violent out-rushing whereof maketh a noyse, which wee call thunder, and the fire lightning, being both borne at one instant, although the lightning



lightning bee the first perceiued in regard of the quicknesse of the eye before the eare.

*Of the strange effects of Lightning.*

**T**hat which is dry burneth not at all, that wich is moyst burneth not likewise, but blasts, and altereth the colour, but that which is cleare is of a strange operation, for it draweth vessels dry without hurting the Caske melteth the siluer without hurting the bagge, breaketh the bones and hurteth not the skinne, killeth the childe in the wombe without hurt to the mother.

It hurteth not the Lawrell tree, en-treth not aboue a yard into the earth, such as are shadowed with the skins of Seales, Sea calues, and the Eagle, are safe, as *Pliny* stories it.

The

The Auntient Egyptians which were the firſt and beſt Aſtronomers, haue obſerued certaine yeares in a mans life to bee verie dangerous, and theſe they name Clymaſterical, or ſtayry yeares: Now a Clymaſtericall yeare is euery ſeuenth yeare of a mans life; the reaſon is, becauſe then the courſe of the Planets returne to Saturne, who moſt commonly is an enemy to our good, and as the Moone which is the neareſt, and next Planet vnto vs, and ſwifteſt of courſe of all other, paſſeth almoſt euery ſeuenth day into the contrary ſigne of the ſame qualitie from whence ſhee came forth, and ſo by that meanes bringeth in the Criticall dayes: ſo Saturne which is the Planet furtheſt from vs, and ſloweſt of courſe, for hee reſteth in one ſigne ſo many yeares, as the Moone doth dayes, bringeth in likewiſe theſe Clymaſtericall yeares, and cauſeth ſundry mutations to follow;  
hence



hence it is that in the seventh yeare children doe cast and renue their teeth.

*Hereafter followeth certaine Clymaticticall and dangerous yeares of a Mans life.*

**T**he 49. yeare, composed of seven times seven. dangerous, 56. yeare to men especially borne in the night, 63. yeares to those borne in the day time, by reason of the drynesse of *Mercurie* and *Venus*.

Whereunto *Octavius* the Emperor seemeth to consent, where to this effect hee writeth to his Nephew, to reioyce with him having passed ouer that deadly yeare & enemy to old age 63 in which number the 7 and 9 do concur, as *Hessman* to that purpose more largely in his Booke *De dietis & animis Crucis* reciteth.

The Criticall Dayes of a Mans life being  
collected throughout enerie moneth  
are obserued these fol-  
lowing.

1 and 7 of Ianuary.  
2 and 4 of Frebruary.  
1 and 4 of March.  
8 and 10 of Aprill.  
3 and 7 of May  
10 and 15 of Iune  
10 and 13 of Iuly.  
1 and 2 of August.  
3 and 30 of September.  
3 and 10 of October.  
3 and 5 of Nouember.  
7 and 10 of December.

There are likewise in the year more  
especiall y to be obserued 3 dangerous  
Mundayes, to begin any businctie,  
fall sicke, or vndertake any iourney.

First Munday in Aprill, which day  
Cain



*Caine* was borne and his brother *Abel*,  
*Slaine*.

Second Munday in August, which  
 day *Sodom* and *Gommorrhah* were des-  
 troyed.

31 Of December, which day *Indas*  
 was borne that betrayed Christ.

*Of the 4. humors in mans body, and  
 how they raigne in their cour-  
 ses, and first*

*What a Humor is.*

**A** Humour is a Distillation of a  
 moyst and running body, into  
 which by the Limbecke of the liuer  
 the meates are conuerted and diffused  
 through the veynes and Alleys of the  
 same, for the better nourishment ther-  
 of, and are thus according to *Lemnius*  
 described in his Booke *De quatuor*  
*Complexionibus.*

*Sanguis*

1 *Sanguine humor.*

The bloud or ſanguine humour, is moyſt and ruddy, and hot, the principall ſcate, or ceſterne thereof is the Liuer, or *Amwell head*, that watereth the whole Citie, or body of man, out of which iſſue forth the vitall ſpirits, like vnto ſmall and gentle winds that ariſe out of rivers and fountaines.

2 *Flegmaticke Humour.*

The Phlegmaticke humour is of colour white and brackiſh, and like vnto drops of fat. his ſcate is chiefly in the kidneyes, which ſeparate to themſelves, the water from the bloud, diuiding the bloud into the veines, and expelling the water into vrine.

3 *Choller.*

It is hot and fiery, and to the taſte  
N bitter



bitteri, like vnto Herbgrace or Rue,  
and it serueth not onely to clense the  
guts of filth, but also to califie the Li  
uer, and to preserue the blood from  
putrification.

#### 4. *Melancholy.*

The Melancholy Humor is blacke  
and earthly, resembling the lees of  
blood, and hath his seate in the spleene,  
of which one thus writeth.

*The Sanguine causeth cheerefulness.*

*The Melancholy despair.*

*The Collicke is churlish.*

*The Phlegmaticke is faire.*

Every one of these Humours raigne  
6. howers, blood is predominant from  
9 of the clocke at night, till 3 of the  
morning; Choller, from 3 of the  
clocke in the morning, till nine of the  
same day; Melancholly, from nine till  
three

three in the afternoone, and Phlegme,  
from three in the afternoone till nine  
at night.

Also bloud hath his dominion in  
the Spring, Choller in the Summer,  
Melancholy in Autumne, and Phlegm  
in Winter, as *Lemnius* thus further in  
his sayd Booke testifieth.



**N** **HERE**



Hereunto are annexed certaine  
 verses, describing the person and  
 qualitie of that childe of Chase,  
 or Lady PE CV N T A,  
 written long since by  
 that Gentleman of  
 quality I. T. and as  
 something per-  
 tinent to our  
 purpose here-  
 into inserted.

**S**Hee is a Lady of most matchlesse  
 carriage,  
 Wedded to none, though sought of all in  
 marriage:  
 Shee may be kist, yet neither washt nor  
 clippt,  
 And if you wooe not Marie, soone ore-slept,  
 Shee may belong, and yet bee honest too,  
 To many Marchants, spite they all can do  
 Who ere atchieues her, speake her more so  
 fayre,  
 Shee will not stay long before she take the aire:  
 Shee

Shee stay with no poore man her states so  
great,

A rich man may her for a time entreate,  
Shee goes in cloth of silkier, cloth of golde,  
Officer all worths, and values manfilds,  
But whē she goes in golden robes best dight  
Then shee's suspected most to be most light,  
Shee needs no Physicke to recover health,  
For she's still carrant, & as rich in welth,  
Some Irish Lady borne we may suppose:  
Because shee runs so fast, and neuer goes:  
If shee be wrong'd in name, and ill abide  
it,

Of all men Iustice Touchstone must de-  
cide it,

Shee that thus does, and all doe thus to  
gaine her,

Being so atchieu'd, shee is but slipperie  
holde,

And will be gone, vlesse by force you  
straine her,

Changing her humour to another mould  
By pence and halfe pence, and such little  
crummes,



Which of themselves so slightly men doe  
prize,

In time are eaten up those larger summes,  
That did not by such petty parcels rise:

Like little drops that of themselves not  
feare'd,

Yet doth in time together so much slip,  
That where no danger at the first appeared  
It after comes to beare or drown'd a ship.

Thy pence a day that may bee sav'd from  
waste,

When thou dost see in one yeare there a  
• mount,

Will bee by this presentment held more  
fast,

And weigh'd as thrift perswades in more  
account.

Which unsuspected theefe that all may  
know it,

Ile waste but few lines more before I shew  
it.

A brieft representation of idle or  
extraordinarie expences with their  
amounts to in the yeare, fit to be regar-  
ded of all those that out of a wa-  
rie disposition intend  
to thriue.

The Induction.

**H**E that makes conscience of a venial  
sinne,

Into a mortall seldome falleth in.

He that not slightly passeth ore one day.

Throwes not in churlesse vses yeares a-  
way.

He that makes conscience for to speake the  
truth.

Seldome forswears himselfe in age or  
youth.

So he that a penny gripeth fast.

Seldome throwes pounds or crownes away  
in waste.



As contrary bee that orelookes these  
small,

And petty myties, easily sinkes in all,

A penny is a small regardlesse summe,

Yet may in some time to some thing come,

Therefore obserue this Table, thou shalt  
know,

How great those little in small time doe  
grow.

And how with easie steppes they doe  
decay,

Those that nere reckon pence, they waste  
this way.

By



By the Day, / By the Week.

<i>A farthing.</i>	1. d. ob. q.
<i>A halfe penny.</i>	3 d. ob.
<i>A penny.</i>	7 d.
<i>2 pence.</i>	14 d.
<i>3 pence.</i>	21 d.
<i>4 pence.</i>	28 d.
<i>5 pence.</i>	35 d.
<i>6 pence.</i>	42 d.

By the month.

7. d.  
14. d.  
2. s. 4. d.  
4. s. 8. d.  
7. s.  
9. s. 4.  
11. s. 8. d.  
14. s.

By the yeare.

7. s. 8. d. q.  
15. s. 2. d. ob.  
30. s. 5. d.  
3. l. 10. d.  
4. l. 11. s. 3. d.  
6. l. 2. s. 6. d.  
7. l. 12. s. 1. d.  
9. l. 2. s. 6. d.

N 5

ALL



1870

1870

1870  
1871  
1872  
1873  
1874  
1875  
1876  
1877  
1878  
1879  
1880

1870  
1871

*All which ſayd ſeuerall Rates, may bee  
thus more eaſily ſummed up after the  
manner of Exchequer recko-  
ning as followeth.*

A pennie a day is by the yeare one  
pound, one halfe pound, one grote,  
one penny.

Two pence a day by the eare two  
pound, two halfe pound, two grotes  
two pence.

Three pence a day is by the yeare  
three pound, three halfe pound, three  
grotes, three pence.

Foure pence a day is by the yeare  
four pound, four halfe pound, four  
grotes, four pence.

And ſo forward of the reſt, beeing  
a certaine and generall rule to calcu-  
late what ſumme or quantity you  
pleaſe.

The



The mouth of Vsurie beeing opened, yet her fanges not pulled out, (as some Iewes were in King Iohns time in England) but her teeth discovered that the borrower may beware : To which effect is shewed, how much diuers principall summes with Interest, and Interest vpon Interest amount to in seuerall yeares.

yeare

		1.l.	2.l.	3.l.
		l. s. d. ob. q	l. s. d. ob. q	l. s. d. ob. q
year	1	1. 2. 0. 0. 0.	2. 4. 0. 0. 0	3. 6. 0. 0. 0.
	2	1. 4. 2. 0. 3.	2. 8. 4. 1. 2.	3. 12. 7. 0. 1
	3	1. 0. 7. 0. 3.	2. 13. 2. 1. 3	3. 19. 10. 0. 2.
	4	1. 0. 4. 0. 3.	2. 18. 6. 1. 2	4. 7. 10. 0. 1.
	7	1. 18. 11. 1. 1.	3. 17. 11. 0. 2	5. 15. 11. 0. 0.
		3. 15. 11. 0. 3	7. 11. 11. 1. 2	11. 7. 10. 0. 1.
14		7. 8. 0. 0. 0.	14. 16. 0. 0. 0	22. 4. 0. 0. 0. 2.
21		10.l.	0 .l.	40l.
year	1	11. 0. 0. 0. 0.	22. 0. 0. 0. 0.	44. 0. 0. 0. 0.
	2	12. 2. 0. 0. 0.	24. 4. 0. 0. 0. 2	48. 8. 0. 0. 0.
	3	13. 6. 2. 0. 3.	26. 12. 4. 1.	53. 4. 9. 1. 0
	4	14. 12. 9. 1. 2.	29. 5. 7. 1. 1	58. 11. 3. 11. 0.
	7	19. 9. 8. 1. 2.	38. 19. 5. 1. 2	77. 18. 11. 1. 1.
14		37. 9. 6. 0. 0. 0	75. 19. 0. 0. 0	151. 18. 0. 0. 0.
21		74. 0. 0. 1. 1.	148. 0. 1. 0. 1	296. 0. 2. 0. 0. 3.
		50.l.	100 l.	200
year	1	55. 0. 0. 0. 0.	110. 0. 0. 0.	220. 0. 0. 0. 0.
	2	60. 10. 0. 0. 0.	121. 0. 0. 0. 0.	244. 0. 0. 0. 0.
	3	66. 11. 0. 0. 0	133. 2. 0. 0. 0	266. 4. 0. 0. 0.
	4	73. 4. 1. 0. 2.	146. 8. 2. 0. 2	291. 16. 4. 1. 2.
	7	97. 8. 8. 1. 0	192. 17. 5. 0. 1	389. 14. 10. 0. 3
14		189. 17. 6. 0. 0	379. 15. 0. 0. 0	752. 10. 0. 0. 0
21		370. 0. 3. 0. 0.	740. 0. 6. 0. 0.	1480. 1. 0. 0. 0.



2021

0.0, 0.4 201 0.0, 0.4 201

By this Table you may eaſily perceyue what the principall, with intereſt and intereſt vpon intereſt from many ſummes amounteth vnto, and how in euery 7. yeares (what ſumme ſoeuer) the Interelt almoſt ouertaketh the Principall, and which for the eaſines thereof needes no further explication.

*Admiratio:*



## ADMIRATIO.

That money should ingender thus &  
breed,

Is against nature springing from no  
seede:

Yet see this Vsurie that's euer running,  
Insensibly deuoures a state with cun-  
ning :

See how it eates, and yet no teeth you  
see,

It is a monster sure, what should it be?  
In 7. yeares, a terme of time but small,  
The Interest lookes as bigge as prin-  
cipall:

A forward whelp like to his dame  
or mother,

And euery yeare bites deeper still than  
other.

Therefore, who ere thou art that meanst  
to thriue,

Forbeare that iaw that swallowes men  
a liue,

So

So shalt thou liue thy happy dayes to  
 see,  
 And *foenus* shall not to thee *funus*  
 bee, it  
 And though this be the gulfe that mo  
 men feare,  
 Yet th'other petty channell come not  
 neere,  
 For tis al one the effect so vnderstood  
 To drown'd in deepest sea, or shal-  
 lowest flood,  
 And therefore to this ruine if thou haste  
 thee,  
 All's one, if first or last, or whether  
 waste thee.  
 And therefore if thou meane to liue a  
 shore,  
 Through Scylla and Charibdis sayle  
 no more,

Certaine



Eor thy choyse of good, and auoiding of euill dayes for the speed or hinderance of any businelle thou takest in hand, I aduise thee not to bee greatly scrupulous therin, thogh some haue beene curious to obserue them, for to the good all dayes are good, as to the euill all dayes are euill.

Concerning the causes of sundry Meteors, you for the most part thinke they haue none more then the immediate hand of God, To which I answer.

The Winde bloweth where it listeth and thou hearest the sound thereof.

The Thunder roareth where hee listeth, that holdeth the waters in his fist, wayeth the Hills and mountaines in a ballance, and sayleth vpon the winges of the wind. Yet thou that thinkest and rightly thinkest, and so answerest to him, that demaundeth: They came from God, yet with all know they come not so immediatelic from

from him that they haue no seconda-  
rie causes as his instruments whercof  
they proceede and are effected, as hath  
in this Treatise more largely beene  
declared.

*The end of the Countrimans  
Counsellour.*

FINIS.





*Certaine admonitions to Countrey men.*

Hee is branded with the name of a sluggard that would not goe forth, because the weather was colde, and a Lion was in the way.

But he shall be knowne by the cognizance of a foole that forbears his worke or iourney because his Almanack saith, it shall raine.

Sowe not the seede of discention, least thou reape the harvest of repentance, neyther take vp Law as thy Instrument or reuenge vpon euerie small occasion, lest in the end thou be foyled with thine owne weapon; for thus know, that althogh euerie Term haue her severall returnes, yet if thou be too conuersant herein, thy purse shall finde more goings out then comming in.

Poore Countrey men for the most  
part

part, it is your wisdom to follow the direct rules of your Almanack, eyther for Phlebotomie, or other directions for the health of the body, ifor sowing and setting of Seedes or Plants, for the cutting of the hayre, for the gelding of your Cattle, &c. Yet where the great Doctor both of health and wealth, of Soule and body, shall giue you rules, by his word, by his messengers, *Hoc fac & vines*, this doe, and you shall liue: or as it was 5000. yeares since, and vpwrd spoken to our first Parents, *Hoc fac, & morieris*, doe this and thou shalt dye: yet it will be more curious with the poreblind World to follow your petty Anniuersary Oracle, concerning many times there vncertaine directions, & but about trash and trumpery, sticks, and shreds, of small auailance, then that matter of all primall importance, and for which many thousands now smart that cannot come here to complaine.

For



Eor thy choyse of good, and auoiding of euill dayes for the speed or hinderance of any businelle thou takest in hand, I aduise thee not to bee greatly scrupulous therein, thogh some haue beene curious to obserue them, for to the good all dayes are good, as to the euill all dayes are euill.

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